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REPORT

OF THE

Basel Evangelical Missionary Society.

Forty-eighth Year.

1863.

TWENTY-FOURTH REPORT OF THE BASEL EVANGELICAL MISSION
IN SOUTH WESTERN INDIA.



MANGALORE:
PRINTED BY PLEBST & STOLZ, BASEL MISSION PRESS.
1864.

GRIT 40

**Committee
of the Basel Evangelical Missionary Society.**

A. Christ-Sarasin Esq., Senator, President.	Rev. W. Le Grand.
Rev. E. Burckhardt, Secretary.	Rev. Dr. A. Ostertag.
Rev. J. Josenhans, Corresponding Secretary and Principal.	Rev. F. Gess.
C. F. Spittler Esq.	Ulr. Zellweger Esq.
Rev. A. Sarasin.	Ed. Bernoulli-Riggenbach Esq.
	Ed. Preiswerk-Burckhardt Esq.

The Committee meet at the Mission-House on Wednesday evenings or oftener, if required.

Financial Sub-Committee.

A. Christ-Sarasin Esq., Senator, President.	Th. Braun Esq.
Rev. E. Burckhardt, Secretary.	Ulr. Zellweger Esq.
C. F. Spittler Esq.	Ed. Bernoulli-Riggenbach Esq.
Rev. J. Josenhans.	Ed. Preiswerk-Burckhardt Esq.

Industrial Sub-Committee.

Rev. J. Josenhans	Ch. Sarasin-Sauvain Esq., Senator.
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Sub-Committee for the Education of Missionaries' Children.

Rev. A. Sarasin, President.	Rev. W. Le Grand.
Courvoisier von der Mühl Esq., Treasurer.	Rev. J. Josenhans.
Rev. G. Meuret, Secretary and Di- rector of the Boys' Institution.	Rev. Mr. Cramer.
	Rev. Dr. Ostertag.
	Ben. Reber-Sulger Esq.

Sub-Committee for the Halfpenny collections.

Ch. Sarasin-Sauvain Esq., Sena- tor, President.	Mr. Witzig.
Courvoisier von der Mühl Esq., Treasurer.	Von der Mühl-Ryhiner Esq.
Burckhardt-Stähelin Esq.	F. Sieber-Heusler Esq.
Dr. Balmer-Rink.	Th. Braun Esq.
	Chr. Schwarz Esq.

Institutions at Basel.

I. MISSION-COLLEGE.

Resident Masters.

Rev. J. Josenhans, Principal.	Rev. G. Dierlamm.
Rev. F. Gess.	Rev. Mr. Fleishhauer.
Rev. G. Reiff	Mr. Berner.
Mr. J. Kolb.	

Assistant Masters.

Mr. Mosley, Mr. Hoff, English Teachers.
 Dr. Burekhardt, Dr. Müller, Medical Instructors.
 Dr. Hauschild, Music Master.

Number of Students.

I. Class.	II. Class.	III. Class.	IV. Class.	V. Class.	VI. Class.	
9	11	22	16	16	16	
						Total 90

II. CHILDREN'S HOME.

1. Boys' Institution.

Director: Rev. G. Meuret. Tutors: Mr. Wüst, and Mr. Stoss.

Boys 35.

2. Girls' Institution.

Directress: Miss C. Scholz. Governesses: Miss E. Spaeth, Miss H. Anneler.

Girls 21.

Travelling Agents.

Rev. Dr. Fel. Zaremba. Rev. L. Nagel. Rev. J. Huber.
 Rev. G. F. Müller. Rev. Ch. Irion. Rev. W. Hoch.

Missionaries of the Basel Society.

(The names of the unordained Brethren are marked by an asterisk.)

Name.	Native Country.	Date of entering the Society.	Station.
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I. Missionaries employed in India.

1. J. M. Fritz	France	1839	Calicut
2. A. A. Bührer	Switzerland	1842	Mangalore
3. F. H. Albrecht	Germany	1842	Honore
4. Ch. Müller	do.	1842	Cannanore
5. J. F. Metz	do.	1843	Nilagiris
6. G. Würth	do.	1845	Bettigherry
7. J. G. Kies	do.	1845	Guledagudda
8. Ch. Moerike	do.	1845	Nilagiris
9. J. Haller*	do.	1851	Mangalore
10. H. A. Kaundinya	India	1851	Mangalore
11. K. A. E. Diez	Germany	1851	Palghaut
12. G. Plebst*	do.	1851	Mangalore
13. O. Kaufmann	do.	1853	Coorg
14. F. Kittel	do.	1853	Mangalore
15. G. Pfleiderer*	do.	1854	Mangalore
16. Ch. Aldinger	do.	1855	Chombala
17. J. Lauffer*	do.	1856	Calicut
18. J. Bosshard*	Switzerland	1856	Codacal
19. E. G. Hanhart	do.	1856	Tellicherry
20. J. Fr. A. Mænner	Germany	1857	Mulki
21. J. Huber	Switzerland	1857	Hubli
22. C. F. R. Hahn*	Germany	1857	Coorg
23. S. G. Schoch*	Switzerland	1857	Cannanore
24. H. F. Hauff	Germany	1857	Mangalore
25. A. H. Finckh	do.	1857	Mangalore
26. J. G. Burckhardt	do.	1858	Mangalore

Name.	Native Country.	Date of ac ^{ts} fine	Station.
27. K. Chr. F. Schlunk*	Germany	1858	Calicut
28. J. J. Brigel	do.	1858	Mulki
29. J. Mack	do.	1858	Hubli
30. R. Hartmann	Switzerland	1859	Udapi
31. J. Fr. Traub	Germany	1859	Udapi
32. L. Ph. Reinhardt	do.	1859	Tellicherry
33. E. H. Bergfeldt	do.	1860	Tellicherry
34. K. Brunner	Switzerland	1860	Bettigherry
35. J. J. Thumm	Germany	1860	Guledagudda
36. Chr. F. Krauss	do.	1860	Nilagiris
37. Th. F. Schaufler	do.	1860	Calicut
38. W. Stokes	India	1860	Bettigherry
39. K. Riehm*	Germany	1860	Mangalore
40. T. Costa	India	1861	Dharwar
41. J. Fr. Müller	Germany	1861	Mangalore
42. Alb. Wenger	Switzerland	1861	Dharwar
43. J. G. Schmidli*	do.	1861	Cannanore
44. Fr. Ziegler*	Germany	1862	Mangalore
45. C. A. F. Schlunk*	do.	1862	Calicut
46. C. Stoltz*	Switzerland	1863	Mangalore
47. J. B. Graeter	Germany	1863	Palghaut
48. S. Gundert	do.	1863	Cannanore

At Home.

49. W. Roth	Germany	1857
50. J. Strobel	do.	1856

II. Missionaries employed in Africa.

51. J. G. Widmann	Germany	1842	Akropong
52. J. Mohr*	do.	1846	Aburi

Name.	Native Country.	Date of first time of service.	Station.
53. J. Ch. Dieterle	Germany	1846	Aburi
54. J. Stanger	do.	1846	Abokoby
55. Chr. W. Locher	Switzerland	1849	Abokoby
56. J. Zimmermann	Germany	1849	Odumase
57. J. A. Mader	do.	1851	Akropong
58. J. G. Christaller	do.	1852	Aburi
59. H. L. Rottmann*	do.	1854	Christiansborg
60. J. Heck*	do.	1856	Odumase
61. E. Schall*	do.	1856	Abokoby
62. Ch. Zimmermann*	do.	1856	Akropong
63. J. Kromer*	do.	1857	Kyebi
64. H. Laissle*	do.	1857	Abokoby
65. G. J. Lindenmeyer*	do.	1857	Christiansborg
66. J. Lang*	Switzerland	1857	Akropong
67. K. F. Aldinger	Germany	1857	Christiansborg
68. E. Schrenk	do.	1859	Christiansborg
69. C. Fr. L. Strömberg	Sweden	1859	Kyebi
70. M. Klaiber*	Germany	1859	Christiansborg
71. Chr. J. M. Harnisch	do.	1860	Akropong
72. Dav. Eisenschmid	do.	1861	Kyebi
73. Dav. D. Ashante	Africa	1862	Akropong
74. J. G. Hoch*	Germany	1863	Akropong
75. Matth. Roes	France	1863	Odumase
76. J. L. Müller*	Germany	1863	Christiansborg
77. Alb. Schoenhuth*	do.	1863	Christiansborg
78. J. Chr. Fetzer*	do.	1863	Christiansborg
79. J. Maier*	do.	1863	Christiansborg
80. G. H. Schimaneck	do.	1863	Christiansborg

At Home.

81. Ph. Ch. Piton	France	1862
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Name.	Native Country.	Date of Ac ^t ive Service.	Station.
82. R. Ch. F. Lechler	Germany	1846	Hongkong
83. Ph. Winnes	do.	1852	Lilong
84. H. Bender	do.	1862	Hongkong
85. E. J. Eitel	do.	1862	Lilong

III. Missionaries employed in China.

82. R. Ch. F. Lechler Germany 1846 Hongkong
 83. Ph. Winnes do. 1852 Lilong
 84. H. Bender do. 1862 Hongkong
 85. E. J. Eitel do. 1862 Lilong

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Census of the Missions.

JANUARY 1864

MISSIONS	Established in.	Brothren.	Sisters.	MISSIONS.	SCHOLARS.	Native Christians.	TOTALS.																				
				Ch. & Sch. Masters.	Higher Schools.	Boarding Schools.	Parochial Schools.	Vernacular Schools.	Communicants.	Non-Communicants.	Children.	Members of the Church and Catechumeni.															
				Native Schoolmistresses.	Training School.	Boys.	Girls.	English Scholars.	Boys.	Girls.	Total.	Members of the Church and Catechumeni.															
NAMES OF MISSION STATIONS.										TOTALS.																	
I. India.										Grand Total.																	
1. Mangalore.....	1834	14	8	12	1	5	6	20	0	0	35	42	89	118	26	336	421	19	262	702	16	718	230	948			
2. Mulky.....	1845	2	3	4	1	0	0	0	0	52	36	10	0	9	0	107	128	8	169	305	19	324	9	333			
3. Udaya.....	1854	2	1	2	0	0	0	0	0	44	0	7	0	0	0	51	54	1	88	143	24	167	2	169			
4. Coorg.....	1853	2	2	1	0	0	0	0	0	0	13	8	0	0	0	21	78	2	60	140	39	179	0	179			
5. Honore.....	1845	1	1	1	0	1	0	0	0	0	0	0	0	0	50	50	0	6	0	6	12	0	12	51	51		
6. Dharwar.....	1837	2	0	0	0	3	0	0	0	0	0	5	0	43	80	0	128	9	5	15	29	0	29	126	155		
7. Hoobly.....	1839	1	2	3	0	5	0	0	0	21	0	6	8	0	175	0	210	44	5	54	103	12	115	180	295		
8. Bettigherry.....	1841	3	2	1	1	2	0	0	0	0	32	3	0	0	180	0	215	18	0	44	62	0	62	182	244		
9. Guledagudda.....	1851	2	1	1	0	1	0	0	0	0	0	5	6	0	55	0	66	31	3	34	68	4	72	56	128		
10. Cannanore.....	1841	4	3	7	1	4	0	0	0	0	68	37	13	0	248	36	402	233	43	228	504	0	504	288	792		
11. Tellicherry.....	1839	2	3	6	0	1	0	0	0	47	0	0	0	106	0	0	194	103	4	107	214	4	218	107	325		
12. Chombala.....	1849	1	1	4	2	2	0	0	0	0	0	14	16	0	89	0	119	85	0	65	148	1	149	91	240		
13. Calicut.....	1842	4	3	7	0	1	0	0	0	0	65	13	3	80	0	0	161	148	16	159	323	6	329	68	397		
14. Codacal.....	1857	1	0	2	0	0	0	0	0	0	0	26	21	0	0	0	47	119	1	96	216	6	216	7	233		
15. Palghaut.....	1858	2	1	7	0	2	0	0	0	0	0	0	119	15	0	134	23	0	20	43	0	43	136	179			
16. Nilagiri.....	1846	3	1	2	0	4	0	0	3	0	0	2	4	0	36	0	45	22	5	29	56	2	58	40	88		
<i>Total of India Missions</i>				48	31	60	6	31	6	51	3	112	217	192	141	451	1055	62	2186	1522	112	1434	3068	134	3202	1566	4768
II. Africa.										Grand Total.																	
17. Christiansborg.....	1845	8	4	5	1	0	1	0	0	37	0	31	11	62	0	0	142	51	38	78	167	32	199	33	232		
18. Abokobi.....	1854	2	2	4	1	0	0	0	0	21	16	3	26	0	0	66	64	11	59	134	19	158	10	163			
19. Odumase.....	1859	2	1	3	1	0	0	0	0	0	0	7	14	12	0	0	33	28	4	21	53	11	64	13	77		
20. Akropong.....	1843	7	4	9	0	0	0	39	0	24	0	49	16	30	0	0	158	138	64	254	27	281	31	312			
21. Aburi.....	1847	3	2	4	1	0	0	0	0	0	0	33	14	5	55	0	0	107	35	24	45	99	32	131	32	163	
22. Kyebi.....	1861	3	0	3	0	0	0	0	0	25	0	17	0	0	0	42	4	6	2	12	8	20	42	62			
<i>Total of Africa Missions</i>				25	13	28	4	0	1	39	0	61	54	142	49	202	0	0	548	320	147	252	719	120	848	161	1009
III. China.										Grand Total.																	
23. Hongkong.....	1857	2	1	2	0	0	0	0	0	0	0	10	0	0	0	10	30	0	10	40	30	70	0	70	0	70	
24. Lilong with Tshonglok.....	1852	2	0	1	0	4	0	0	0	6	0	18	0	0	30	0	54	71	70	56	197	13	210	42	252		
<i>Total of China Missions</i>				4	1	3	0	4	0	0	0	6	0	18	10	0	30	0	64	101	70	66	237	43	280	42	322
Grand Total.				77	45	91	10	35	7	90	3	178	271	352	200	653	1085	62	2798	1943	329	1752	4024	306	4330	1769	6099

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STATIONS OF THE BASEL MISSIONARY SOCIETY.

I. In South Western India.

A. Canara District.

1. MANGALORE, established in 1834.
Out-stations: Bolma and Sammuga.
2. MULKY, established in 1845.
Out-stations: Utchila and Kadike.
3. UDAPY, established in 1854.
Out-station: Gudde.
4. COORG STATIONS, established in 1853.
Mercara, Almada, Anandapur.
5. HONORE, established in 1845 and again in 1861.
Out-station: Sircy.

B. Southern-Mahratta District.

6. DHARWAR, established in 1837.
7. HUBLY, established in 1839.
Out-stations: Unakallu and Hebsuru.
8. BETTIGHERRY, established in 1841.
9. GULEDAGUDDA, established in 1851.

C. Malabar District.

10. CANNANORE, established in 1841.
Out-stations: Chowra, Chirakal and Taliparambu.
11. TELLICHERRY, established in 1839.
Out-stations: Dharmapatnam and Edakadu.
- 12 CHOMBALA, established in 1849.
Out-stations: Muveratu, Kandappenkundu.
13. CALICUT, established in 1842.
Out-stations: Coilandy, Malapuram, Beypore.
14. CODACAL established in (1857), 1862 separate Station.
Out-station: Paraperi.
15. PALGAUT, established in 1858.

D. Nilagiri District.

16. KAITY, established in 1846.

Out-station: Chogatorre.

II. In Western Africa.**A. Akra or Ga District.**

17. CHRISTIANSBORG, established in 1845.

Out-station: Täshi.

18. ABOCOBY, established in 1854.

Out-stations: Damfa and Sasabi.

B. Adangme or Krobo District.

19. ODUMASE, established in 1856.

C. Aquapem District (Otshi language.)

20. AKROPONG, established in 1843.

Out-stations: Late, Mamfe, Adukrom, Doburow, Abonse.

21. ABURI, established in 1847 and again in 1857.

Out-station: Tuto.

D. Akem District (Otshi language.)

22. KYEBI, established in 1860.

Out-station: Kukurantumi.

III. In China.

23. HONGKONG, established in 1856.

Out-stations: Shakthungtsui and Saukiwan.

24. LILONG, established in 1852.

Out-stations: Pukak and Tshonglok.

R E P O R T .

ING, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords and strengthen thy stakes: for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited. Fear not, for thou shalt not be ashamed, neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband, the Lord of hosts is his name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called. Is. 54, 1—5.

We have put this passage at the head of this report not because we have much to speak about an enlargement of our tents or of a breaking out on the right hand and on the left: but rather because our particular branch of the church appears comparatively barren and without many children at present. Therefore we have need to strengthen our faith with the Words of promise, which the Lord of hosts will fulfil even in this country, because the Lord of the whole earth shall he be called.

No, we cannot report of much visible success in our work, we have not many converts from the heathen to show as the fruits of our labour. Yea, we have to mourn the loss of many a dear and valuable fellow-labourer, and might be discouraged by looking at the smallness of our number without much prospect of the vacancies being soon filled up.

As already mentioned in our last report, Br. Würtele departed this life on the 9th of February after a protracted and painful disease and in the full assurance of his Salvation in Jesus. At the same time Mrs. Burckhardt, who had joined her husband only three years before, was suffering from the same pulmonary disorder with no hope of recovery, and she also was removed from this valley of tears on the 20th of May last.—Shortly afterwards Br. Strobel, though himself wonderfully restored from his former ailings, had to leave his work and to accompany his wife and children to Europe. The daily declining health of his partner compelled him at last to take this step, and in July he consequently left for home. On the way Mrs. Strobel had to endure several severe attacks of fever, and after being detained at Marseilles for some time, she reached her home in Frankfort in a much reduced state. Yet the Lord permitted her to enjoy a short interval of apparent recovery to prepare her for her removal, after she had given birth to a child which lived only a few days, on the 13th of November.

In September we had the joy of welcoming back our old and experienced brethren Ammann and Plebst, accompanied by their wives and the new brethren Graeter, Gundert and Stolz. We expected much assistance from them, chiefly from Br. Ammann, whose long experience and practice in the itinerary work let us to expect, that quite a new stimulus would be given to the preaching amongst the heathen, for which most important branch of missionary labour he was unusually gifted and specially set apart. But regarding him also the Lord's thoughts were others than ours. Scarcely had he begun with his usual vigour and energy at once to enter into his special work, when he was suddenly laid low by an alarming disease, and left us for a better world on the 2nd of January.—Merely a few days before, on the 28th of December, the veteran of our Southern Mahratta mission, Br. J. Müller, was called to his rest after only three days of illness.*

O let us pray, that the Lord may send more labourers into his harvest, and that He may strengthen those in the field with a new measure of His Spirit.

*See the obituary in the Appendix.

Besides these severe losses by death we have to record the departure of others from India on account of ill health. Br. J. Hunziker, for several years Superintendent of the Mission Press at Mangalore, was compelled to leave India for good. After a long struggle against the weakening influences of the climate it became quite apparent, that the tropics would never agree with him. And Br. Convert for the same reason had at last most reluctantly to give up his work at Calicut, where in the absence of the Senior he had to bear the whole burden of the work of that large Station, which soon proved too much for him. He tried a lengthened stay on the Hills, which only confirmed him and us in the conviction, that the Lord bid him to return to his home in Switzerland.*

Two other members of our mission, the brethren Herre and Metzger at Palghaut, disconnected themselves from us on account of some disagreement with the home-Committee; and Br. Richter's connection with our Society ceased on account of his exclusive devotion to the educational efforts made in the Coorg Country by the Government and the Coorgs themselves.

From these introductory remarks it is at once apparent that we have entered upon the new year very much reduced in numbers and afflicted by various trials. However, as followers of Jesus who must expect the cross as their portion before they have a right to look for new blessings, we feel not disheartened, and take these chastisements rather as a token for good.

The above explained scarcity of labourers is one of principal reasons, why the progress of our work was not such as we could have wished. In more than one place we had cherished well founded hopes of a larger success, inasmuch as a good number of heathen had for a considerable time been deeply impressed with the truth of the gospel, and seemed quite determined to come forward with a full confession of their faith. But to our great grief these hopes have not yet been realized. Only of the Stations of Mulky and Udapy we have the joy

* In these as well as in other cases of sickness we have been favoured with the very kind assistance of several Medical Gentlemen, to whom we would here tender our heartfelt thanks.

to record, that the Lord has opened a new door and has given a larger increase from among the heathen. We even witness in Malabar, which was formerly more fruitful than the other districts, at present a stand-still, caused partly by the still continuing crises through which the various congregations there are passing at present, and for the particulars of which we refer to former reports. Under these circumstances our attention was chiefly directed to the organisation of our work, the building up of the congregations, the establishment of schools for the christian children and the raising up of a more numerous and efficient band of native assistants. In connection with this we have to mention the fact of several churches having been erected or being in the course of erection at Hoobly, Tellicherry, the first church of the Badagas on the Nilagiris; and lastly at Anandapur, in Coorg, the project of a church building, which was much needed, has been brought to the notice of the christian public. Besides this, many new school-houses at Hoobly, Mulky, Mangalore etc. have been built during the year.

The three brethren commissioned by our home-Committee to visit all our stations as mentioned in our last report, were enabled by the grace of the Lord to bring their tour of visitation in the month of September and October to a close, and with thankful hearts and praise to the head of the Church we can speak of many a blessed season of refreshment and many an opportunity for renewing and strengthening the union in the Spirit and the bond of brotherly love amongst missionaries and congregations. We were gratified to see in the midst of all the infirmities and imperfections in the labourers themselves as well as in the result of their labours many a blessed token of a real work of the Lord. We met with many precious souls brought out from heathenish darkness to a new life and light in Jesus, and we were much encouraged and confirmed in our confidence that this time of comparative barrenness would be followed by a time of a blessed harvest.

Not the least cheering occurrence during this time of visitation was the assembly of a large number of our Malabar Christians in Calicut the 29th and 30th of September, when about 600 people sat down to a love-feast prepared by the congregation at Calicut and almost entirely

at the expense of our native brethren. By far the majority of those assembled on this occasion partook of the Lord's Supper with no less than 16 Missionaries. In the afternoon a Missionary meeting was held, when half a dozen of addresses were delivered by our native assistants, giving expression to a strong feeling of joy and gratitude for the many blessings the Lord had bestowed upon them through the instrumentality of the Mission.

I. CANARA.

Many and important changes took place in this district during the past year amongst the missionaries as well as in the various establishments of our stations. The transfer of the boys' institution from Mulky to Udapy and the girls' institution from Mangalore to Mulky necessitated the exchange of places of the brethren Maenner and Hartmann. The Seminary or Catechist School for native assistants, which was opened in May last, required a second European teacher at the beginning of this year: consequently Br. Burckhardt has joined Br. Finekh in this important charge. After Br. Hunziker's departure from Mangalore to the Hills and afterwards to Europe, the Superintendence of the printing establishment fell for a time rather heavily upon Br. Mack, and the arrival of Br. Plebst with his young assistant Br. Stolz was much longed for.

The district of Canara more than the others, still labours under a want of native assistants, nearly all the catechists being bound to educational establishments, and neither for all our schools nor for the all important work of carrying the gospel amongst the heathen, the required staff of labourers is at our disposal. But as these catechists are engaged exactly for the purpose of training youths for the ministry and Christian superintendence of schools, we have in faith and patience to look forward to the time when the Seminary and the Middle School will furnish us with these labourers. In the meantime we must be content to work within a more limited sphere.

The brethren Bührer and Kaundinya, together with Br. Ammann, had been set apart exclusively for the work of itinerary preaching. They began their work with a hearty good will and performed a good deal in the course of the year. They cherished the hope on the arrival of Br. Ammann to extend their labours still further and to do them more systematically. In this we all were sadly disappointed by his unexpected and in the eyes of men premature removal from amongst us. However the gospel has been preached at many places from the northern to the southern and eastern borders of the district, and the great heathen festivals at Udapy, Mangalore, Subramanya etc. were not left without a due protest in the name of the Lord Jesus against these abominations dishonouring to the living God. Besides the more extensive journeys undertaken for the purpose of sowing the seed broadcast over the whole country, visitation from house to house with the word of life has been carried on in and around Mangalore as well as at other stations.

Mangalore.

Rev. A. Bührer (1842) Rev. H. A. Kaundinya (1851)
 Rev. F. Kittel (1853) Rev. H. Hauff (1857) Rev. A. Finckh
 (1857) Rev. G. Burckhardt (1858) Rev. F. Müller (1861)
 Mr. F. Ziegler (1862).*

Industrial Department

*Mr. J. Haller (1851) Mr. G. Plebst (1851)
 Mr. G. Pfleiderer (1854) Mr. C. Riehm (1860)
 Mr. Casp. Stolz (1863).*

CATECHISTS AND SCHOOLMASTERS.

J. Kamsika at the Anglo-Vernacular School, Daniel Aaron, Samuel Aiman, Sebastian Furtado, Israel Aaron, Suwartappa Watsa, Theophilus Aiman, Samuel Sona, Albert Putranna, Johann Upenna, Ulrich Upenna.

<i>Communicants</i>	421	<i>last year</i>	407
<i>Non-Communicants</i>	19	-	23
<i>Children</i>	262	-	299
<i>Catechumeni</i>	16	-	21
<i>Catechist School</i>	6	-	0
<i>Preparandi School</i>	21	-	26
<i>Christian Day-Scholars</i>	77	-	59
<i>Anglo-Vernacular School</i>	89	-	60
<i>3 Vernacular Boys'-Schools</i>	118	-	73
<i>2 Vernacular Girls'-Schools</i>	26	-	27

An event, important not only for this station but for our whole mission, was the opening of the Seminary established for raising up a more thoroughly educated native agency. It is true, we have had our Catechist Schools at Mangalore and at Tellicherry, and a number of useful assistants have been educated in both. But in order to impart a more systematical and general christian education, these schools have been placed on a larger basis and are henceforth called Middle-Schools. After a course of four years study, those pupils of the Middle-School, who are to devote themselves to school work, are then to go through

* The figures after the names of Missionaries show their date of active service.

a practical course of teaching at our model school at Udapy before they enter on their duties as catechists or teachers. Those who have shown greater abilities, and promise to be useful in the more direct mission-work, are transferred to the Seminary to pursue a course of higher theological studies in the space of three or four years. Last year the first class of six pupils from the Mangalore Middle-School entered this Seminary, and we are happy to state that their progress in their studies as well as their conduct has given satisfaction to their teachers. This year a second class of 7 pupils has been selected from both the Middle Schools at Tellicherry and at Mangalore. This important branch of our mission is recommended to the prayers of all our friends who pray for the coming of the Lord's kingdom in India.

The Middle School with their 21 pupils was taken charge of by Br. Müller in the beginning of last year, and though many difficulties had to be surmounted, there is much cause for thankfulness. The greater part of the pupils have satisfactorily attended to their studies and given a fair promise of future usefulness. Our principal desire concerning this school is contained in the prayer that the Lord may pour out His Spirit upon those youths, so that each of them give his heart to the Lord Jesus, that He may use them as instruments for the furtherance of His kingdom.

The English School had to go through many vicissitudes, and its masters required indeed a strong faith not to be discouraged by the very gloomy prospects before them. The chief danger, which made the influential position the school had acquired, very doubtful for the future, arose chiefly from the determined attitude shown by the heathen, at any price to establish an opposition school from which the obnoxious Gospel would be excluded. Though there has been of late a decided improvement in the attendance, the crisis cannot yet be looked upon as passed. Yet we feel sure, the Lord is on our side and will make His cause triumph in the end.

The Congregation, numbering more than 400 communicants, is in a fair way of progress towards the much desired condition of supporting their own schools and native assistants. With sincere thanks to the great Head of the Church we can record that the congregation at large

bears marks of a healthy development, chiefly visible in the blessed working of the institution of the elders, whose influence is decidedly growing and of much value to the superintending missionaries. Along with this, we cannot conceal to ourselves and to others, that many are spiritually asleep, and others do not walk worthy of their high calling; and some have even given cause to the heathen around to blaspheme the name of the Lord. However, as we work and walk by faith and not by sight, we go on cheerfully, knowing by blessed experience, that the Lord will continue to make his word fruitful, and not withhold his Spirit from these souls brought out from darkness and the power of Satan unto his marvellous light.

For the purpose to have the many unmarried youths, who have no near relation to take care of them, brought under a regular christian influence, some 15 to 20 were brought together in a home where they pay for their own boarding, are daily assembled for prayer, and looked after during the time of recreation and illness by the native superintendent of the home.

Our Press and our Book-shop have proved themselves as most valuable and powerful agencies to assist in the spread of a sound christian knowledge amongst young and old in schools and houses. To bring a great variety of books within the easy reach of all, two christian colporteurs have been employed through the greater part of the year, and partly assisted by the local Bible-Society. These colporteurs have traversed the country either alone or in company with travelling missionaries, and disposed of many Scriptures, tracts and schoolbooks in many localities, enjoying at the same time many opportunities of testifying to the truth as it is in Jesus.

List of books printed during the year 1863.

I. In Canarese.

		Copies.	Pages.
History of the Reformation finished	- - - - -	1000	181
First Catechism of Canarese Grammar	- - - - -	2500	57
Child's Arithmetic	- - - - -	1000	106
Sacred History	- - - - -	1000	466
The Heart-Book	- - - - -	2000	61
Flattich's Household-rules	- - - - -	1000	62

	Copies.	Pages.
First Catechism	2000	22
Paramatmagnana, Knowledge of the Supereme Spirit	100	90
Canarese Instructor	2000	90
Canarese Almanac for 1864	2500	62
History of England, Part I.	1000	226
Short Bible Stories, of Arnold	2000	102
Second book of Lessons	2000	104
Illustrated Canarese Journal Vol. II. III.	500	200
Jivantasmarane, a dialogue about death	2500	32
Canarese Bible 4 th edition, not finished	2500	
" 12 th . "	2500	
<i>II. In Tulu.</i>		
Psalms in Tulu	1000	215
<i>III. In English and Canarese.</i>		
Elijah the Prophet	1000	75
<i>IV. In English.</i>		
23rd Report of the Basel Evangelical Mission	1200	78

Sale of Books and Tracts, effected through the **Mission Bookshop at Mangalore**, during the Period of 12 months from July 1862 up to June 1863.

English Schoolbooks	foreign Publications	Copies	777
Canarese and Tulu Schoolbooks		"	4231
Canarese and Tulu Schoolbooks and Tracts	Publications	"	7055
Do. sold in North Canara Depot	of the	"	975
Do. " Southern Mahratta Depot	Mission	"	1925
Do. " Coorg Depot		"	550
	Total Copies		15,513

Mulky.*Rev. A. Maenner (1857) Rev. J. Brigel (1858)***CATECHISTS AND SCHOOLMASTERS***Leonhard Shiri, Isaac Sona, Markus Maben, Elias Ammanna.*

<i>Communicants</i>	128	<i>last year</i>	86
<i>Non-Communicants</i>	8	-	5
<i>Children</i>	169	-	113
<i>Catechumeni</i>	19	-	17
<i>Girls' Boarding School</i>	52	-	-
<i>Christian Day-Scholars</i>	46	-	37
<i>Heathen Day-Scholars</i>	9	-	12

The hearts of our brethren at this station, who at the beginning of last year had to look back on a time of comparative barrenness and many difficulties, were gladdened by the unexpected return of a time of refreshment, which had the blessed effect of strengthening and encouraging the missionaries and stirring up the native Christians to a new and deeper sense of the blessing of their profession. The goodly number of 28 souls from among the heathen has been gathered to the flock of Christ, 14 at Mulky, six of whom were girls from the institution, and 14 at the out-station Utcila, where Br. Maenner has found his principal field of labour after his removal from Udapy.

Amongst the newly baptized people belonging to the Utcila congregation may be mentioned one Jogi from the Billawar or toddy-drawer caste. He is a man some 48, 50 years of age and of some importance amongst his caste-people. He was formerly the chief devil's priest of his village and has a large circle of relations. May this family and especially this Jogi be the means of bringing many of his neighbours to the Lord.—Another of the newly baptized, Charappa, is a single-minded, industrious farmer, and with his numerous family even to Christians a pattern of industry and peace.

Those and all the other converts had to go through a good many trials and had to endure, some the temporary loss of their wives and children, some even imprisonment under false accusations. Yet they remained steadfast, and the Lord comforted their hearts by his blessed word and by his visible assistance.

The Girls' Institution under the charge of Mr. and Mrs. Brigel was spared from severe cases of illness with a few exceptions, and the

healthy locality of Mulky proved indeed better adapted for such an institution than the former one in the town of Mangalore. The girls have now more to do in the garden besides their lessons, by which means they are getting accustomed to that kind of work which they will have to perform in afterlife. Concerning the spiritual state of the girls, Br. Brigel had many opportunities of witnessing in some of them real longings after Jesus, even in such as had given very little hope of such an experience.

Udapy.

Rev. R. Hartmann (1859) Rev. F. Traub (1859)

CATECHIST AND SCHOOLMASTERS

Barnabas Sona, Benjamin Maben

<i>Communicants</i>	54	<i>last year</i>	61
<i>Non-Communicants</i>	1	-	0
<i>Children</i>	88	-	54
<i>Catechumeni</i>	24	-	22
<i>Orphan Boys' School</i>	44	-	42
<i>Christian Day Scholars</i>	7	-	8

In the report of the last year the transfer of the christian orphanage from Mulky to Udapy on the 7th of Feb. was mentioned. Br. Hartmann writes about this his charge :

"Though we departed from our dear Mulky with many painful feelings, yet a kind of triumph filled our hearts and overcame our grief when we entered our new home at Udapy. Udapy is the chief seat of idolatry in the Tulu country. It is a town where Satan's seat is, where eight unholly Saints serve as priests to the unclean Krishna. With the transfer of these boys the station has received indeed a reinforcement against these enemies: for "through the mouth of babes and sucklings has the Lord ordained strength because of his enemies, that he might still the enemy and the revenger."

This our christian School (Mattha) is a standing witness of christian charity, christian order and discipline, in contradistinction to those eight schools (Matthas) established at Udapy for the votaries of Krishna.

This our boys' orphanage had to go through a good many trials during the year, chiefly towards the end of it, when its Superintendent Br. Hartmann was prostrated by a deep affliction, which obliged him to give up his charge for some months and to seek recovery amongst the brethren at Hubly. At the same time the institution was visited by the measles and other diseases, and a number of boys were seriously laid up. However one could not help taking it otherwise than as a singular dealing of divine Providence, that Sister Ammann had just returned in time from Europe with renewed strength and without the care of her own children, and was therefore enabled to step in and lend her services as an experienced and self-denying mother.

On the 13th of September, nine souls from the heathen were baptized, five of whom were orphan-boys. A remarkable instance of a distinct answer to the prayers of these children is the final recovery of a youth Ramaya, about 18 years old, who had been for a considerable time living in the school and had received instruction for the purpose of fully joining the Church. But not long before the time appointed for his baptism, the love of this world got the upper hand in him, and his relations enticed him to return to his comparatively wealthy parents. Though the wicket gate was still too narrow for him, the prayers of his fellow-scholars followed him. His soul could not find any rest, and at last, when scarcely any hope remained, a teacher of the institution, accompanied by another friend of Ramaya, made one other attempt to rescue him from his perilous position. And lo, the Lord was with them, and gave Ramaya strength to leave all and to accompany them at once to Mulky, where he remained steadfast and was eventually baptized.

In the neighbourhood of Udayp, a large number of souls were brought out from darkness, and others are more or less awakened and prepared to follow them. Some of these are really in themselves an extraordinary proof of the power of God's Word. For they had formerly joined the Christians, but afterwards had gone back to their heathen practices. Yet the Word of God they had forsaken, did not forsake them; after resisting many a striving of the Spirit, they at last found it hard to kick against the pricks, and are glad to be delivered from their many troubles of soul and to find rest with him who gives rest to the

weary souls. There was no lack of persecution and trial with these newcomers in the form of much abuse and even of beatings on the part of relations and neighbours, and of their wives running away and so on. In short they had to bear a full measure of the cross, and received strength according to their need.

It may be pointed out as a characteristic feature of this congregation, that it is widely scattered, and therefore the spiritual superintendance of it, which Br. Traub shared with Br. Hartmann, requires an unusual amount of time and labour, but affords at the same time the best opportunities to introduce the gospel to the heathen neighbours.

Coorg.

Rev. O. Kauffmann (1853) Br. F. Hahn (1857)

SCHOOLMASTER:

Joseph Kire.

<i>Communicants</i>	78	<i>last year</i>	54
<i>Non-Communicants</i>	2	-	3
<i>Children</i>	60	-	36
<i>Catechumeni</i>	39	-	35
<i>Parochial School</i>	2	-	23

In the Coorg country our force has been weakened in consequence of the English School at Mercara and its headmaster having been severed from our mission in the course of the year. Br. Richter had hitherto occupied a position about midway between the mission and the Government. The expenses of himself and the English School he superintended, were defrayed by the Government, which with great liberality had left the management of the school entirely in the hands of the superintending missionary, who conducted it consistently with the principles worked out in our other mission schools. This in itself rather rare position became gradually untenable as well for himself as for the Committee, because the remarkably spontaneous, in fact national movement amongst the Coorgs to attain a higher education for their

youths of both sexes, almost imperceptibly brought him under engagements, the responsibility of which our Committee found it impossible any longer to share with him. Now in this dilemma, which presented itself to Br. Richter, he did not feel at liberty to give up his engagements, and therefore our Committee had no other choice left, than to allow the connection to cease. Br. Richter has served our mission not only in his school, but also by taking care of the Anandapur congregation during a time of great difficulty. He however intends to continue his Sunday services for the benefit of the native christians living at and around Mercara, and though the outward bond of union has been severed, we are glad to think, that the bond of brotherly love in which we were hitherto united, will not be broken.

Under these circumstances Br. Kauffmann is at present the only working missionary in the Coorg for the Christians as well as for the heathen.

We thank the Lord for being able to state, that the congregation at Anandapur has been walking on the whole in the fear of the Lord, and its pastor had the joy to receive 28 heathen consisting of four families and two single persons into the communion of Christ by baptism. The Church consisting mostly of former slaves, bears still the marks of that bondage in their love of indolence and improvidence, wherefore comparatively a few only have risen to a more independent position; yet the word of life is a power of God also in them, and considering their former degraded state, it is a miracle indeed what the Lord has wrought in them.

But as the **congregation** is steadily increasing and building itself up for a temple of the Lord, the want of a worthy and suitable house of worship is felt more and more. In consideration of this, an appeal has been set in circulation drawing the attention of the christian public to the project of erecting a church at Anandapur and asking for contributions for the same. Such a building seems the more necessary, as it would meet at the same time the wants of the yearly increasing number of European settlers in the vicinity.

The house intended for an Anglo-Vernacular School at Virajendra-pett has at last been finished and the school has been opened at the beginning of this year.

Br. Kauffmann, left as he was without an assistant, could not devote as much time as he wished to the work amongst the heathen. Yet besides frequent preachings at Virajendrapett and visitations in the neighbourhood, he carried out two larger mission tours, one into the Mysore country, the other to the great feast at Subramanya.

From what we hear, we cherish the hope, that Br. Kauffmann will not be left much longer singlehanded, but receive a fellow-labourer, who might occupy the empty buildings of Almada, where our brother Moegling nine years ago had laid the foundation of the Coorg Mission.

NORTH CANARA.

Honore and Sircy.

Rev. H. Albrecht (1842).

CATECHIST: *Daniel Ammanna.*

<i>Communicants</i>	6
<i>Non-Communicants</i>	0
<i>Children</i>	6
<i>Vernacular-School</i>	50

This mission labours just now under more than common difficulties and discouragements. Honore, at no time the commercial centre of the district, was formerly of some importance as the seat of the Government offices. But with the removal of all the offices to the new town near Sedashegar, Honore has become more or less isolated. Besides this the District, never much inhabited and difficult of access on account of the jungle-fever and scarcity of roads, has during the last few years been depopulated by an epidemic raging throughout the higher parts of the country. Another drawback is the prevalence of another language, Konkani, along the better cultivated and more populous coast.

Labouring in such a sterile field, our Br. Albrecht, though an experienced missionary, requires no common measure of patience and faith and the intercessory assistance of our friends.

Not being kept at home by the care of a congregation, Br. Albrecht has traversed the district from North to South and has visited the interior as far as Dharwar, spending most of his time in the southern parts of the Dharwar district, where the sound of the gospel has scarcely been heard.

The Canarese School at Honore went on as usual in a satisfactory manner. The chief difficulties being the frequent change of teachers and the variety of the languages.

II. SOUTHERN MAHRATTA COUNTRY.

The brethren of this district have to lament the loss of their veteran J. Müller at Hubly, who had enjoyed the rare privilege to work at the same station uninterruptedly for the space of 23 years, until he was called to his well earned and longed for rest, the 28th of December. Mrs. Würth, the founder and Superintendent of the girls' orphan school at Bettigherry, whose health, frequently shaken by the incessant work and care, gave completely way at last, was reluctantly compelled to depart for Europe in the beginning of March.

Consequently we have entered upon this year with a diminished number of labourers in a district so populous and vast, as to make the few missionaries with still fewer native assistants appear altogether inadequate. Therefore in looking over this field, we are especially called to pray the Lord of the harvest to send more labourers.

The Southern Mahratta country has experienced quite a social revolution by the Cotton crisis, and all the conditions of life have been thoroughly changed. The large number of farmers is accumulating a great wealth turning all their energies to the growth of this staple, whilst on the other hand the numerous weavers are almost without work and suffering much; all necessaries of life are very dear and every body is engrossed with this sudden and unexpected change. It is now not so much the Idol or the caste, which exercise the most powerful sway over the Hidoos of these parts, but it is the homage paid to king cotton, which is now most in the way of the Lord Jesus and hinders the coming of his kingdom. We know that even this crisis and these formidable obstacles must eventually serve to promote the kingdom of the King of kings, to prepare his way; but at present the ground, before very hard and dry, appears still harder, the ears and hearts, before closely shut against the light and the call of the gospel, are still more closed now. The brethren verily might exclaim: who hath believed our report? to whom is the arm of the Lord revealed? However the cross of Jesus and his precious blood is still mighty to overcome all obstacles and to make even the desert blossom. The arm of the Lord Jesus is raised, the right arm of the Lord conquers.

Dharwar.

Rev. A. Wenger (1861) Rev. Titus Costa (1861).

<i>Communicants</i>	9	<i>last year</i>	12
<i>Non-Communicants</i>	5	-	1
<i>Children</i>	15	-	14
<i>Parochial School</i>	5	-	7
<i>Anglo-Vernacular School</i>	43	-	0
<i>Vernacular School</i>	80	-	120

The efforts of the brethren are directed more to the work in schools than to preaching, because the field, as frequently mentioned, has hitherto

to been more than others barren and unpromising. The existing small congregation consists with the exception of one or two families of Tamil people, chiefly servants, who in consequence of their wandering mode of life and the evil habits of their class are more a source of anxiety and sorrow than of joy to their pastors.

In order to reach the more impenetrable hearts of the young generation, an Anglo-Vernacular school has been established in August last besides the Canarese School already in existence. But as the school has been only recently established, not much can be said about its working.

The Canarese School has made good progress, and the boys gladly received the newly printed little book of Bible stories of Arnold giving its contents in pure scriptural language.

The preaching of the Gospel amongst the heathen has been carried on in and around the town more in the way of conversation than in the form of lengthened addresses. In November Br. Wenger accompanied Br. Albrecht on a longer preaching tour in the southern parts of the District.

Hoobly.

Rev. J. Huber (1857) Rev. J. Mack. (1858).

CATECHISTS

Paul Nagappa, Christian Chinappa.

<i>Communicants</i>	44	<i>last year</i>	41
<i>Non-Communicants</i>	5	-	10
<i>Children</i>	54	-	35
<i>Catechumeni</i>	12	-	0
<i>Orphan Boys' School</i>	21	-	16
<i>Parochial School</i>	14	-	15
<i>Vernacular Schools</i>	175	-	240

The brethren here had besides their usual mission labours to do a great deal of work in the way of building. They were also much tried

by bodily ailings. Br. Müller especially so much, that he could not stand any excitement or fatigue without suffering severely for it, and Br. Huber likewise was brought very low by exposure to the sun and the weight of all the many cares and labours of his extensive sphere. Therefore after a time he was obliged to call Br. Wenger from Dharwar to his assistance for two months, and after the Monsoon to try to recruit his health by a longer tour to the coast. To have besides their other duties to spend their time in superintending the erection of several buildings, was not a little trying to those who longed to go out and call souls to Jesus. The buildings were 1, a church, the erection of which could not be longer delayed in consequence of the steady growth of the congregation, which had hitherto assembled in a hall of the mission-house. The liberal gifts of some friends, to whom we express also here our heartfelt thanks, enabled the brethren to carry out this long desired plan without any help from the mission funds. 2, a house for an English School to be opened in this populous town, which hitherto has had not one higher school of any sort. 3, a house for the orphan boys' Asylum lately transferred from Malasamudra to Hoobly. 4, a house for a catechist and the visiting Missionary at the out-station Hebsur some 14 miles away from Hoobly.

After the accomplishment of all these various tasks we have the more cause to rejoice and to give thanks unto the Lord, who has advanced his work so far as to make these buildings necessary. But now we feel the more pressing want of labourers to attend to all these different branches of the work. For though after the demise of Br. Müller, Br. Mack has been ordered to go to Hoobly, chiefly for the purpose to open and superintend the Anglo-Vernacular School, the small band of labourers is quite inadequate to the increasing labour.

At the Out-station Unakalla the great and we thought well founded hope of a number of souls, deeply impressed with the truth and the preciousness of the Gospel being ready to join the Christians, at last has again been disappointed. And after the late sudden death of the faithful leader there, Daniel, who bore so good a testimony to the truth amongst the heathen and was much esteemed by the whole village, our prospects respecting this place have become more gloomy

than ever. However we know, the ways of the Lord are secret and hid before the eyes of man, He bringeth forth life out of death and victory out of apparent defeat.

Br. Huber writes about Unakalla:

There is a number of souls there who appear very near to the salvation in Jesus and concerning whom one ought to have thought, that they would not longer delay a full surrender unto the Lord. But though one cannot say they have drawn back, they have not yet come to a final decision. The Lord himself revealed his arm amongst them in a wonderful and rousing manner, and evidently called upon them to make up their minds to follow Him, but there appears as yet no visible fruit of his visitation. To illustrate what we said we would mention the following instance: A man of the name of Budrappa, superior to all in the knowledge of the truth, who therefore was to be expected to be the first to make a profession of his faith, experienced the severe trial of losing in rapid succession during the space of 1½ months his three children and his wife; at last he himself fell sick and was brought to the brink of the grave. When two of his children had died and the third was lying dangerously ill, all his relations assailed him with reproaches and accusations, declaring the death of his children a manifest punishment of the God's for his apostacy from them and his renunciation of the old customs. They therefore entreated him to return to the ways of their ancestors and to go to the temple, to save at least his only remaining child. But the Word of God had already such a hold on his heart and conscience, that he in answer to their entreaties most positively affirmed, that he would never return to the false gods, even if his whole house would go to ruin. Not they, the heathen gods, had sent these afflictions, but the Lord God, because he had withheld his call for so long a time. But the man in spite of this firm resolution and his clear understanding of God's purposes with him did not yield himself up to the Lord, even not when his last child and its mother were taken from him and he himself was laid low by the hand of the Lord. He showed his attachment to me by asking for medicines, but to all my admonitions and entreaties, at last to escape certain destruction before it was too late, by an unqualified surrender to the Lord, he remained silent. In the end he recovered by God's longsuffering, but as he is now living with his brother, I have scarcely access to him. And I am often led to ask: shall a day of grace once more come for him or not? Br. Huber concludes this narrative by saying: Oh! how trying is it, to see the most gladdening hopes of the heart growing more and more dim. Nothing save the firm confidence in the promises of the Lord can give comfort to the wounded heart. Yet His arm is still very visibly stretched out over this village, and, as I pray and hope from the bottom of my heart, not for destruction but for salvation.

The missionaries themselves were not able to leave their station

for any preaching tour, but the catechists undertook two different journeys; the one by themselves towards the north, where they met with many encouraging signs of a movement showing itself by the opposition of some and with others by a joyful appreciation of the good tidings the catechists proclaimed. The second journey led them to the South in company with the missionaries Albrecht and Wenger, on which occasion they had also many opportunities for selling a good number of books.

Bettigherry.

Rev. G. Würth (1845) Rev. C. Brunner (1860)

Rev. W. Stokes (1860).

CATECHIST: *Paul Badava.*

	18	last year	11
<i>Communicants</i>	44	-	40
<i>Children</i>	0	-	3
<i>Catechumeni</i>	32	-	29
<i>Girls' Orphan School</i>	3	-	5
<i>Parochial Boys' School</i>	180	-	180
<i>2 Vernacular Schools</i>			

With Br. Stokes' and his partner's removal from Malasamudra to this station at the commencement of the year for the purpose of assisting in the mission work in general, and chiefly of superintending the girls' orphan school, Br. Würth obtained the long desired leisure for literary labours as well as for a more regular and extensive preaching to the heathen. He was enabled to go three times on mission tours, the first time to Mulgunda and neighbourhood without experiencing much encouragement. The second tour he made towards the North, on which not only a good deal of books and tracts were sold, but many hearers listened willingly and attentively to the word. During the third tour towards the east he met with a linga priest, who not only

bought many books for the school he himself conducted, but earnestly recommended our tracts to his scholars. The catechist also went out on a tour towards West, and his reception was such as to furnish many cheering facts indicating the silent working of the Gospel. In Bettigherry itself four times a week the Gospel has been proclaimed to the heathen; the remaining two evenings were spent in visiting the surrounding villages, in two of which the missionary has found willing hearers. The temple of one of them, in which he used to preach, was thronged with people each time. There also several men have left idolatry and joined a vedantistic priest, who encourages his disciples to give up caste. Yet the wants of their souls are not quite satisfied with the teachings of this man, and therefore unquestionably show a leaning towards Christianity.

The Schools in Bettigherry and Gadak have gone on regularly. Br. Stokes was in the habit of visiting and instructing nearly every day in the Gadak school.

For the purpose of superintending the erection of a new mission house, the delapidated state of the old one having become rather dangerous for the inhabitants, Br. Brunner has been transferred for a while from Dharwar to Bettigherry. As much as his time would allow, he assisted Br. Würth in preaching and superintending the heathen boys' school at Bettigherry. When the foundation of the house was laid, the texts for the day, Is. 49, 8 and Eph. 6, 12, the brethren felt they could fully apply to themselves. For only after a hard struggle with the powers of darkness the day of salvation will arrive and the day-spring from on high visit his people.

The Girls' Institution has now passed through its tenth year, at the close of which we have to regret that it lost the kind care of Mrs. Würth, who has been for so long a period a true mother to the children. One of the girls died of consumption. On the day of her departure she wished to be carried to the morning prayer, and leaning towards a pillar she was present up to the end of it, when the Missionary asked her where she wished to go, to which she answered "to heaven." Two hours afterwards her last struggle began and her spirit was released about noon.

Four of the elder girls were admitted to the Lord's Supper.

Guledagudda.

Rev. G. Kies (1845) Rev. J. Thumm (1860).

CATECHIST: *Solomon Bhaskar.*

<i>Communicants</i>	31	<i>last year</i>	29
<i>Non-Communicants</i>	3	-	3
<i>Children</i>	34	-	31
<i>Catechumeni</i>	4	-	2
<i>Parochial School</i>	11	-	14
<i>Vernacular School</i>	55	-	70

After 12 years of singlehanded labour at his station Br. Kies was at last refreshed by the arrival of Br. Thumm, who joined him on the 4th January 1863. In consequence of this timely assistance being granted to him, Br. Kies was enabled to give his time more to the proclamation of the gospel to the heathen even in more distant parts. From the 8th to the 12th of April last, both the missionaries accompanied by one of the elders of the congregation visited the yearly heathen festival at Kappadi Sangama on the river Krishna. In June Br. Kies, accompanied by his catechist, made an extensive tour towards South South-East. After the monsoon was over and the small chapel at Karden-hally completed, he started in November and December towards East into the Raitcheer Doab. The impression which the missionary received from the observation made on his various tours, will be added below.

During the year three adults were received into the congregation by baptism. One of them is a promising youth, a lingaite called Murgi.

During several months a youth of about 19 years of age, a lingaite, regularly attended our services and was remarkable for his quiet behaviour and unmistakable desire after truth. Step by step he came nearer and nearer at first to the catechist, afterwards to the missionary, until he opened his mind more fully to the catechist and declared, that the reading of the New Testament had influenced his heart in a manner his shastras never did. A few days afterwards he revealed his resolution to become a christian, but feeling it exceedingly hard to leave his parents, he was admonished with the words of our Lord in reference to this difficult question. On Friday the 10th of July he came to carry out his purpose to remain with the christians. As the boy was the first of his caste who in this part of the country embraced christianity, the excitement caused by his profession of Christ was very great. His father at first, and afterwards

his mother tried in vain to draw him back though they touched the tenderest parts of his heart. Next day a new attempt was made to make him return to his home by all means of parental love and entreaties of a deeply attached mother; and as this struggle continued all through the day, it proved nearly too much for the poor lad. Yet the Lord gave him victory and heard the prayers of His people. When the means of entreaties proved fruitless, the heathen had it in their mind to use force. Their plan was, during the ensuing night to burn part of the mission-house and in the expected tumult to rescue their old friend. Now the position of the missionaries, far removed as they are from the next European station, was indeed critical, for who could tell how far the enraged heathen would proceed, stirred up by the spirit which has its work in the children of unbelief. Br. Kies therefore, though fully relying on him who is more powerful than the God of this world, thought it his duty to send for the assistance of the police. He wrote to the Tashildar of Badami some 12 miles distant, for a guard. At the same time he informed the headman of the town of his having taken this step, making him responsible for any disturbance of the peace which might occur. Upon this, the ringleaders becoming aware of his knowing their intentions, they did not venture any farther. However even before human help arrived, the Lord himself had interceded by sending a heavy shower of rain, the first of the year, which trenched the thatched part of the roof, in this way gloriously fulfilling his own word: He that sitteth in the heavens shall laugh, the Lord shall have them in derision. Ps. II. Thus when late in the night some sowars arrived from Badami, the danger had already passed and on the following day, which was a Sunday, the services were performed in perfect security and in the presence of a large concourse of heathen, who expected the youth to be baptized on that day. In this they were disappointed, for he had to pass through a course of instruction, after which the brethren, having arrived at a full conviction of a real change of heart having taken place, joyfully administered to him the holy rite of baptism.

The conversion of this young man, brought out by no other motive than the power of the gospel, his consistency during the above mentioned severe struggles, the high degree of spiritual understanding he showed during the time of instruction preparatory to his baptism, and his walk worthy of his profession until now, all this is a very great encouragement to our faith and a real refreshment to us as well as to the whole congregation; and in humble faith and with deep gratitude to the Lord we venture to cherish a good hope of the future usefulness of this newly granted brother.

The **Congregation** has just now to go through a trying time, as most of them are weavers and hard pressed by the cotton crisis. Quite lately

the little church suffered a great loss by the death of two principal men, who were justly considered two of its pillars: the elder Diwaprija and the wise and experienced Shantappa, whose social position and great common sense had given him a voice in the town-council.

At Kardenhally, an out-station six miles distant, where several christian families are living, a small house of prayer has been built entirely by the contributions of the congregation.

Br. Kies concludes his report with the following remarks, which may serve as a summary of his experience derived during the year. The conviction or rather the instinctive feeling that a new period for India is at hand, in which the influence of the Europeans and the christian religion will have the victory, deepens and increases year after year. But on the whole these impressions produce little more than a general uneasiness and indistinct fear of what shall be the end of all these innovations. Chiefly the people at large have apprehensions of great changes threatening the whole system of caste, for they know very well, that with caste the whole bulwark of hindoo idolatry must fall to the ground. However a more general desire after the gospel, as it has gladdened the hearts of our American brethren amongst the Mahrattas is not yet, we are sorry to say, discernible amongst the canarese population.

III. MALABAR.

In Malabar more than in any of our other districts the number of our missionaries was reduced during the last year. As already mentioned above, the brethren Strobel and Convert left for Europe, though we are happy to think, that ere long we may look for Br. Strobel's return, after the Lord had severed the earthly tie which had bound him to his partner on whose account he went from amongst us for a time. The services of Br. Burkhardt also were nearly for the whole year lost to the district, at first on account of his wife who was hastening to the grave; afterwards he had to recover his own shattered health. At the beginning of this year he left the district for Mangalore, to take up his new charge which he shares with Br. Finekh in the Seminary. Br. Aldinger was likewise absent a good part of the year because he had to bring his wife to the Hills, whose recovery is still a marvel before our eyes.

In consequence of the brethren Herre and Metzger, both at Palghaut, having left our mission as above mentioned, Br. Diez after a stay of only a few months at Codacal had to repair to Palghaut. Br. Bosshard, who for so many a year had stood alone at Codacal and had therefore been greatly refreshed by the arrival of Br. Diez, was now again left singlehanded by his move and consequently overworked at a time, when his health had already commenced to give way. No wonder therefore that he had soon to seek for a change of a few months on the Hills to recruit himself, whilst Br. Burkhardt stept in and took entire charge of this station during his absence.

To make up for these heavy losses, two new brethren were sent out, Graeter for Palghaut and Gundert for Cannanore. Welcome as these reinforcements are, they are not strong enough to fill up the vacancies.

Our readers will remember from former reports, that chiefly the

congregations of Malabar have of late been passing through a time of sifting, which is still the cause partly of an actual decrease in the number of churchmembers, partly of a decided scarcity of newcomers.

Cannanore.

Rev. Ch. Müller (1842) Rev. S. Gundert (1863)
Br. S. Schoch (1857) Br. C. Schmidli (1861)
Br. A. F. Schlunk (1862).

CATECHISTS AND SCHOOLMASTERS

Timothy Parayil, Joseph Jacobi, Charles Stocking, Abraham Mulil,
Abraham Dshatayappen, Abel Mannen, Abraham.

SCHOOLMISTRESSES.

Miss M. Will, Solome Jokobi.

<i>Communicants</i>	233	<i>last year</i>	213
<i>Non-Communicants</i>	43	-	31
<i>Children</i>	228	-	207
<i>Girls' Boarding School</i>	68	-	43
<i>Christian Day-Scholars</i>	50	-	25
<i>2 Vernacular Boys' Schools</i>	248	-	221
<i>Heathen Girls' School</i>	36	-	18

The cares of this large Station with its Schools, institutions and out-stations, lay heavily on Br. Müller, and but for the faithful assistance of the lay-brethren and the catechists he could not have carried on the work. Yet the Lord strengthened him under all his trials and enabled him in spite of frequent ailings to attend to his manifold duties nearly without interruption.

A decided progress is observable in the schools; not only has a parochial school been added to the former schools, but the heathen schools also by regular visits of the missionary or a catechist, and methodical instructions chiefly in the word of God, have been raised in their standard and so rendered more efficient.

The work amongst the European soldiers is likewise hopeful, for

though the band is yet small who have given themselves unreservedly to the Lord and make a public profession of their faith, as many as 80 are attending our chapel. The brethren cannot but express their gratitude to the Lord for having their hands strengthened by the voluntary cooperation of some dear brethren not connected with the mission in this blessed work among the European portion of the cantonment.

The Native Congregation consists chiefly of three distinct parts: the christians in the town, the widow-asylum at Chirakal, and the settlement at Chowa. The former, viz. the stock of the congregation in the town, have on the whole shown that they are under the power of the word of God and under the discipline of his Spirit. A goodly number used to assemble of their own accord for weekly prayer meetings, which have proved a source of great blessings. On the other hand it must be confessed, that some and even elders of the congregation have been a cause of anxiety and sorrow to their pastor. At Chirakal those poor christian widows of the whole district, who have no home and no means of subsistence when left to themselves, have been gathered. In this Asylum they are really taken care of and under the superintendence of a catechist they are daily assembling for morning and evening prayers, and those still able to work are put into the way of gaining their livelihood in various occupations (for instance cultivation of arrowroot, hammock weaving). By these means they are removed from many temptations, brought under a constant influence of the Word and get their meagre, yet sufficient support for good and evil days.

The Chowa settlement established by our Br. Hebich for a number of christians who formerly belonged to the slave caste and were obliged to leave their former place of residence, has passed through many difficulties inherent in every new settlement of this description, and partly caused by the sinful habit of this class of people, which are still apparent in many of them. Yet a decided progress for the better is unmistakable and there is every prospect, that under the patient and persevering care and superintendence of Br. Schmidli, and constant attention to the spiritual wants of this people by the brethren, in this once barren locality also a garden of the Lord will flourish.

Bazar preaching has been carried on as much as Br. Müller could

do under the pressure of his work. As in former years, the great heathen festivals at Taliparambu and Paywur have been visited by several missionaries and a goodly staff of catechists.

Not much fruit has been gathered yet, only two adults from the heathen were baptized during the year. Yet the seed is sown and the Lord of the harvest will cause it to spring up in his own time.

The Boarding School has grown in importance not only by a steady increase in the number of pupils during the year, but principally by its getting into excellent order under the energetic superintendence of Mrs. Müller, who by the Lord's mercy was enabled during the whole year without a single day's interruption to attend to the various duties of her charge.

Tellicherry.

Rev. G. Hanhart (1857) Rev. L. Reinhardt (1859)

Rev. H. Bergfeldt (1860).

CATECHISTS AND SHOOLMATERS

*Mattu Peter, Gabriel Pirachen, Diego Fernandez, Ezra Arunajelam,
Jacob Chammancheri, Arthur Menzel.*

ENGLISH TEACHERS

Messrs. Pires, W. Viegas, Monteiro.

<i>Communicants</i>	103	<i>last year</i>	125
<i>Non-Communicants</i>	4	-	0
<i>Children</i>	107	-	135
<i>Catechumeni</i>	4	-	5
<i>Middle-School</i>	31	-	35
<i>Orphan Boys' School</i>	47	-	63
<i>Parochial Girls' School</i>	10	-	15
<i>Anglo-Vernacular School</i>	106	-	103

The characteristic features of this station are its institutions and schools, which occupy the greater part of the missionaries' time. Amongst them it is chiefly

The **Middle-School** on which we may look with a hopeful eye and

with grateful hearts. Its 31 pupils made satisfactory progress in their studies; amongst them are some who have renounced all for Christ's sake and some we may look upon as born again of the Spirit. The want of suitable school-books in the Malayalim language is still sorely felt, as the scholars are not yet able to use English books in their studies; yet this want will be supplied by and by. In the beginning of this year the eldest class left the school; a part of the scholars have entered the Seminary at Mangalore, the others will after a shorter practical preparation enter the service of the mission as schoolmasters and evangelists.

The Orphan School contains fewer pupils than last year, because those who left the school in the beginning of the year have not been replaced by a corresponding number of new-comers. This is however no cause for regret as a smaller number can be more efficiently educated.

The Anglo-Vernacular School had not a few nor trifling difficulties to encounter, and concerning it we have the more reason to praise the Lord, who has helped through all. The Roman Catholics erected a rival school and had recourse to their usual means, (dispensation from any fee whatever, looseness of discipline, small presents etc.) to entice the boys to their school. But the real valuable fruit of all this opposition was, that the natives found out by their own experience, which of these schools is more likely to promote the real welfare of their children. Now we are happy to state, that by the Lord's unmistakable blessing the school is in a more flourishing condition than ever. The last public examination therefore, at which Mr. Selbourn, the judge, had the kindness to preside, proved a real success.

The proclamation of the gospel amongst the heathen has been carried on by regular preaching on the bazar, by occasional tours in the interior and by visits paid to the houses in the vicinity. From amongst the heathen 14 souls have been added to the church, some of whom had come from Chombala. Yet in spite of this increase the number of Christians is actually smaller than last year in consequence of the falling away of some who loved this world more than the cross of Christ, and others left after the lithographic press had been discontinued. Henceforth the Malayalim books will be printed at Mangalore.

Chombala.

Rev. Ch. Aldinger (1855).

CATECHISTS AND SCHOOLMASTERS

*Paul Chandren, Johann Peter, Paul Snehram, Daniel Nayakam.*SCHOOLMISTRESS: *Lydia Peitel.*

<i>Communicants</i>	85	<i>last year</i>	77
<i>Non-Communicants</i>	0	-	5
<i>Children</i>	63	-	60
<i>Catechumeni</i>	1	-	1
<i>Parochial Boys' School</i>	14	-	14
<i>Parochial Girls' School</i>	16	-	17
<i>2 Vernacular Schools</i>	89	-	95

By the unavoidable absence of Br. Aldinger from the station, it was nearly for half the year deprived of the services of a European missionary. During this time the work had to be superintended from a distance by Br. Hanhart, and the chief care of the congregation devolved upon the old and faithful catechist Paul, the first-fruit of the place, who occupies the position of a real father amongst these poor people.

As an interesting fact serving as a proof of the great mercy of our good Shepherd who seeks that which is lost, we intend to relate the following to the praise of His name.

It was in the year 1845, when a young Sanyasi sat down for rest at the side of the highroad passing the Chombala hill. He had come far from the South with the intention to seek for peace at the celebrated shrine of Mukamni. Soon two men joined him there, asked him about the purpose of his journey and told him about the salvation in Christ and his peace, which is not to be found in this or that temple but by faith through conversion of the heart. The young man was touched to the heart and instead of proceeding on his journey, he at once makes up his mind to follow these two strangers, the catechists Wedamutto and Paul, and stay with them. Before long he received a more thorough christian instruction and even experienced something of the saving power of the Word. Therefore the missionary gladly baptized the young intelligent Nayer and thought him a real gift from the Lord. At first they entrusted to him the oversight of the mission premises before Chombala became a separate station, and after 8 years of good service he was employed as a cate-

christ at Wadagiri. With great zeal he entered upon his new duties and had soon the privilege of seeing some souls brought out from heathen darkness as the fruit of his testimony. In the time of a raging cholera epidemic, he without fear used to enter the houses, assisting and comforting the sick and dying. But alas! this time of bright sunshine was followed by another of great darkness. Whilst preaching to others, he, by a sad want of watchfulness, fell gradually and atlast became a castaway. The love of money grew up again in his heart, his small salary would not suffice for all his wants and he was not prepared to endure the hardships of poverty. He therefore began to look back to the fleshpots of Egypt, the wealthy house of his parents, and his wife, though brought up in the Mission-school, did not assist him to fight against these temptations. When at last some Syrian Christians from the South, who were acquainted with his family affairs, brought him false reports about his mother's grief for his staying away so long, he resolved to return to his parental roof with his wife and two children. Without giving any notice, he left the station and presented himself to his relatives as the same Sanyasi who had left home 12 years ago for a whole pilgrimage. There was great joy at his return, he was greatly honoured and even with his wife fully acknowledged as a member of the family. In this manner four years passed quietly away; but though he was outwardly in a prosperous state, the word became as fire in his bones. At last he could not longer be silent in the sight of all the heathenish abomination, from which however he had kept aloof under the pretext of a higher kind of wisdom. More and more serious became the struggle going on in him between the love of this world and the irresistible power of the word, and disturbed the apparent quiet and comfort of his life. About the same time he was farther stirred up by some of his friends being removed by a sudden death and his mother falling dangerously ill. In this great distress he called seriously upon God for her recovery, but in vain, the mother died. Now fully seeing the danger of his position, he spoke gravely to his wife about fleeing back to a long-suffering God and his servants, about returning to that Jesus Christ who will in no wise cast out any one that comes to him. Yet his wife was not yet prepared for this step. It had also happened that some of his relations had received two christian tracts from a colporteur, one of which was the epistle to the Romans, and though they themselves cared very little for its contents, yet poor Daniel was glad to get hold of it and reads it night after night with his family. Now even his own children besought him to go back to Chombala before it might be too late.

Thus fairly roused and almost unconsciously pushed on by an invisible power, the man starts for Chombala at first alone, to see for himself if the missionaries would be inclined to receive him back at all. He humbled himself very much, asked and received pardon from the christians he had so deeply offended, and was rejoiced to see that he met with the same christian love as before,

Yet he had still to pass two trying months with his relations before he was enabled to escape with his family to save his own soul and theirs. Since April last he has been with us and has proved himself indeed truly humbled on account of his backsliding. Great was his joy, when after due probation he was received back into the communion of the church. He, having himself received a lasting blessing by the reading of christian books during the time of his apostasy, wished to be employed as a colporteur and has hitherto served the mission in this capacity with zeal and energy. The brethren have now seen enough of him to feel confident that he is now sounder and firmer in his faith than before his backsliding. Indeed the Lord Jesus has glorified his name in this sheep also which had been lost but was found again by Him.

Calicut.

Rev. J. M. Fritz (1839) Rev. Th. Schaufler (1860).

Br. J. Lauffer (1856) Br. C. Schlunk (1858).

CATECHISTS AND SCHOOLMASTERS

*Mattai Kunyen, William Davis, Timothy Kochen, C. Kurien,
J. Kurien, Mr. Mirandes, Mark Aaron.*

<i>Communicants</i>	148	<i>last year</i>	152
<i>Non-Communicants</i>	16	-	22
<i>Children</i>	159	-	144
<i>Catechumeni</i>	6	-	4
<i>Girls' Boarding School</i>	65	-	67
<i>Christian Day-Scholars</i>	16	-	12
<i>Anglo-Vernacular School</i>	94	-	182

The Missionaries of the station, whose number has been increased by the removal of Br. Schlunk from Cannanore to this place, have much reason to praise the Lord for preserving them from any serious illness and enabling them to attend to their duties without interruption. And indeed their hands found work enough to do, partly in visiting the more or less distant outstations Coilandy, Malapuram, Beypoor and Mammali, and at times also Codacal station, partly in attending to the

spiritual wants of the Calicut congregation besides the care of the schools and the education of the younger portion of the church.

The **Congregation** had to pass through a trying time of sickness; many were attacked by smallpox and not a few fell victims of the disease. It is to be hoped that these trials have produced their legitimate fruits in many of our people, though the existence of them is yet hid before the eyes of men.

In the congregation a sifting has taken place, and though the brethren feel concerned about those who left them for reasons best known to themselves and to the Lord, they see in it an indication of the Lord's presence among them, "whose fan is in his hand and who will thoroughly purge his floor and gather the wheat into the Garner." The prayers of the brethren follow them, that they may have grace given to return to Jesus, the shepherd and Bishop of their souls.

During the past year 22 baptisms have taken place, but of these three only were of adults. The first was a girl of the Boarding School whose repeated entreaties to be baptized we could no longer resist, as we had the conviction that a work of grace was going on in her heart. The second was a carpenter youth, the only member of a rather numerous family, who had hitherto remained unconcerned for the safety of his soul. He was seized with smallpox and brought to the brink of the grave; then it was that he first began to remember his past life and ask for pardon. After his baptism he recovered to the astonishment of all who saw him. May he never forget the Lord's goodness towards him and give himself entirely to the Lord. The last was Dr. S. P. Andy, the Government Superintendent of vaccination in this district. He is a native of Trichinopoly. In 1848 he entered the medical profession and in 1859 he proceeded to Great Britain taking medical service in an emigrant ship bound for Trinidad. Previous to embarkation he had according to his own statement held free intercourse with christians, and on his departure a Bible was put into his hands by a friend for his perusal on the voyage. The reading of the word of God together with that of some sermons of Rev. Spurgeon, lent by the ship's Captain, seems to have been blessed to him. During his stay in England he visited churches and chapels of almost every denomination except the Roman Catholics and was greatly perplexed by the disunity discovered. In the midst of his trials however he had "a good christian friend, a Medical Gentleman, who at times not only entertained him hospitably but also conversed with him on christianity." Failing to obtain a commission in Her Majesty's Medical service, Dr. Andy resolved to postpone his intention to join the church, that it might not be said "that he had become a christian to excite sympathy and to

secure the government patronage." He returned to Madras in May 1861 and on the 3rd of May 1863 was by baptism received into the visible church of Christ. May his name also be found registered in the Lamb's book of life.

The **Anglo-Vernacular School**, which owes its existence to the liberality of Mr. Grant, the late Collector of Calicut, experienced great changes during the past year. When at the beginning of the past year the Government Provincial School was removed to its new premises, nearly all the scholars of our school left for that, and scarcely was the loss seemingly repaired by the enlistment of new scholars and these new recruits brought into some order, when a new admission of pupils into the Government School on the first of June was the means of again emptying the forms of our school. This happened thrice in the course of the year. But though these facts were most discouraging, the brethren made notwithstanding a new beginning in the hope that by the grace of the Lord their school, in which not only secular knowledge but the foundation of all wisdom, the word of God, is imparted to the pupils and in which many of them evince to take a deep interest, will in future enjoy a more regular attendance, which would enable the teachers to give its pupils the full blessing of a Christian education.

The present number on the school roll is 118 and the average of daily attendance 98. The expenses of the school have hitherto been defrayed out of the fund established by Mr. Grant and the fees paid by the boys. Although this fund has not been augmented, but rather by the monthly expenditure considerably reduced, we will not fear. The Lord, whom we desire to serve in this department also, will not fail to let us have the needful. He is rich unto all that call upon him. His are both silver and gold.

Our Girls' Boarding School remained happily free from dangerous diseases. The superintendents and teachers as well as the pupils were not left without marks of the grace of God working in the institution. Especially some few of the girls who passed through a course of instruction preparatory to their admission to the Lord's supper, gladdened the hearts of their teachers by the distinct signs of the Spirit's enlivening influence.

The work of evangelizing amongst the heathen did not receive

that time and attention which it deserves, under the pressure of other duties. However the heathen festivals and market places in the neighbourhood have been visited as regularly as possible.

Codacal.

Br. J. Bosshard (1856).

CATECHISTS AND SCHOOLMASTERS

Christian Hoar, Paul Chittayagam, G. Virgeese

<i>Communicants</i>	119	<i>last year</i>	120
<i>Non-Communicants</i>	1	-	7
<i>Children</i>	96	-	114
<i>Catechumeni</i>	7	-	1
<i>Parochial School</i>	47	-	50

In regard to what has above been said regarding the trying changes in the personal staff of the station, we would merely repeat the statement that Codacal has again been left without an ordained missionary, and it seems indeed doubtful if the Lord is willing to grant Br. Bosshard the greatly required new strength and new confidence, in order to bear the heavy burden, laid upon him for so many years, much longer. All who know his circumstances, feel constraint to join him in the hearty prayer, that the Lord may soon send him the assistance he stands so much in need of.

Our christians at Codacal, even in prosperous times mostly poor, are at present hard pressed by a famine in consequence of the utter failure of the first harvest. Cholera also visited lately the station and made sad havoc among old and young. May these visitations be the means of working out the Lord's purposes, who sends these crosses to sanctify his own and to bring them nearer to himself.

There are many of the heathen apparently not far from the kingdom of God, and the field here and there appears white for the harvest. Yet the labourers are few indeed; pray with us that the Lord may send more labourers into his harvest.

Palghaut.

Rev. E Diez (1851) Rev. B. Graeter (1863).

CATECHISTS AND SCHOOLMASTERS

Paul Ittirarichan, Jacob Heber, J. Pothen, James Kanaren.

<i>Communicants</i>	23	<i>last year</i>	29
<i>Children</i>	20	-	20
<i>Anglo-Vernacular School</i>	119	-	62
<i>Vernacular School</i>	15	-	0

This place is situated just on the border of two languages, Tamil and Malayalim, and contains a very mixed population. The mission here, though nominally established as a separate station as far back as 1858, suffered again and again by so many changes, that it could not be considered in full working order until the arrival of the present missionaries, and we hope and pray, the Lord may grant these brethren who seem to be peculiarly adapted to the wants of this station, a longer and blessed stay, in order that they may be privileged at length to lay here too the foundation of a church from amongst the heathen, which even the gates of hell shall not overcome.

Until now the congregation consisted mostly of such as have come as professing christians from other places. Just now a remarkable movement is going on amongst a large tribe called Flawars, occupying a sort of middle position between the Shanars in the Tamil country and the Tiers in Malabar. These people, following as they were in the footsteps of the Shanars in the Tinnevelly country, desire to be freed from the fetters of the brahminical imposture and the oppression of the Nairs, the ruling castes in the land, and often speak about becoming Christians. But as they themselves are still more or less ignorant about the truths of the christian religion and certainly not clear regarding the real end of their intentions, nothing more could be done hitherto than to improve the opportunity thus granted by their spontaneous invitations of the missionary, and to bring before the mind of these decidedly hopeful hearers the whole truth of Christ crucified, and to pray that the Lord may bless this movement to the salvation of at least some souls brought from darkness to light.

The Anglo-Vernacular School, which has the advantage of being attended by a goodly number of scholars and of being superintended by a headmaster expressly trained for this work, promises well. Yet it is only beginning to win its way; therefore the time has not yet come for speaking about its results.

IV. NILAGIRI.

Kaity.

Rev. F. Metz (1843) Rev. C. Moerike (1845)
Rev. F. Krauss (1860).

<i>Communicants</i>	22	<i>last year</i>	22
<i>Non-Communicants</i>	5	-	4
<i>Children</i>	29	-	34
<i>Catechumeni</i>	2	-	0
<i>Preparandi</i>	3	-	5
<i>Christian Day-Scholars</i>	6	-	11
<i>4 Vernacular Schools</i>	36	-	59

Last year Br. Moerike was absent for several months on a tour of inspection through the several districts and every individual station of our mission. However Br. Metz continued the work of evangelization among the Badagas all through the year. Br. Krauss's charge were the schools and a small training class for the purpose of raising young men for schoolwork.

The brethren write the following about their work:

We are sorry to say, that we cannot report of a baptism of a heathen this year. It is true, there has been a man with his child since some time residing in our christian village, who has, we trust, received something of the truth in

his heart and who may be baptized in a short time. His wife has left him and the child on account of his resolution to become a christian. But though no conversions have taken place, we are nevertheless not at all discouraged, for we can clearly perceive from the observations made on our preaching tours, that the gospel does not fail to exercise its sifting as well as its renewing power wherever it is brought home to the hearts of men. Especially the state of the mind of the Badagas around Kotagherry and in the villages adjacent to our christian hamlet Nercambe, not far from Kaity, indicates a disposition which gives us ground for the hope that the time may not be very far, when we may be permitted to gather in a more abundant harvest. Yea even amongst the Todas, who appeared scarcely accessible to the truth of the Gospel, many have given expression to a kind of foreboding, that our preaching will shortly cause divisions amongst them. Not long ago, one of them told Br. Metz that there is no longer any blessing resting on their herds, because many have lost the reverence for their Gods. They cannot shake off certain apprehensions, that their temple-ceremonies observed from olden times may soon be done away with. We do not fail to confirm these apprehensions by referring them to the promises of the Bible, which assure us of the certain victory of the Gospel. Great bitterness and fear shown towards us in other villages are signs of another description that Satan is disquieted concerning his formerly undisputed dominion over these tribes.

Under these circumstances it is not to be wondered at, that the attendance of our schools has fallen very low, the more so as even mere boys very easily find remunerating work on the roads or in the plantations.

Many a good opportunity for proclaiming the gospel offered itself to us in the various coffee plantations, for most of the planters being friends of the mission, they have permitted us freely to preach to their labourers whenever we find time to do so.

Our Abraham, the first-fruit of the Badagas, is a very valuable assistant in preaching. He has indeed received much grace and power to proclaim to his countrymen the salvation of Christ he has found himself.

There is still another circumstance, which may be mentioned as a means of strengthening our expectation that a new epoch for our mission is at hand, viz. the erection of the first church for the natives of the Hills, in Nercambe. By this structure raised in their very midst, all the heathen around will be convinced that we are in right earnest

in our determination to live and to die in our work amongst them. That these hopes are approved of by the Lord, we have quite lately had a visible proof in two young men joining us, who stood the threatening as well as the entreaties of their relations with fortitude, declaring to them that they had come for no other purpose but to obtain pardon and eternal life in Christ Jesus.

The constant christian walk of our Badaga converts is a constant source of joy to us and a cheering proof of the wonderful power of God's grace, the more so in times of discouragement caused by the indifference and hardness of the still unconverted heathen.

Obituary.

Luisa Thusnelda Burkhardt was born on the 1st of May 1833. Her father, the Rev. Mr. Yelin, was a pious clergyman in Würtemberg. Both her parents were anxious to impress upon the tender heart of their child a sense of the great love of our heavenly father, who gave his only begotten son for the salvation of the world. These early religious impressions were deepened during the trying time of her father's illness, who was laid on a sick-bed for two years and died in the Lord, when she had only reached the age of 17. Her mind being thus prepared, she entered the excellent girls' institution at Kornthal and profited much by the thoroughly religious spirit ruling in that house and by the religious instructions of its wellknown principal, the Rev. Mr. Staudt. At the same time her interest for the mission-work was first awakened in this centre of true and practical piety.

After she had finished her education, she was glad to be able to assist her sickly mother, and for some time was engaged as a governess in Switzerland until she received a call to follow the Rev. J. Burkhardt to India. In 1860 she left home and was married at Tellicherry in November of the same year. With great diligence she applied herself to the study of Malayalam, and soon mastered the language so far as to be able to superintend a small christian girls' school. However no sooner had she actually begun to enter in right earnest upon the work allotted to her, than she was laid low by the Lord. Already the first heavy monsoon she passed on the western coast, had told upon the delicate state of her lungs, and though she thought little of it at the beginning, a medical consultation in July 1862 was found necessary, which put it beyond doubt that the pulmonary disease, hereditary in her family, had even then made considerable progress. An immediate removal to a more healthy locality becoming thus indispensable, her husband accompanied her to Coonoor, where in spite of the change, her health continued rapidly to decline. To give her the benefit of another little change she was brought over to Kaity to be under the care of the sisters living there, but soon it became more and more evident that her end was drawing nigh, in consequence of which her husband, who had gone to Tellicherry to attend to some urgent duties, was called back and she returned again to Coonoor as the more suitable place for her state of health. Now she herself was fully aware of her dangerous state, and with her wonted almost perfect silence she prepared to meet her God. The more her bodily strength was giving way, the more the precious fruits of the work of the holy spirit in her soul became visible; these were a truly childlike faith, which submitted humbly and cheerfully to the holy will of God, great patience in her sufferings, which were at times very great, an almost undisturbed peace, in the strength of which she not only looked calmly forward to her end, but be-

came daily more longing after the appearing of her Lord. It was a most cheering sight to see all her thoughts and wishes more and more concentrated in the often repeated sigh: come, Lord Jesus, come quickly.

On the 20th of May the moment arrived, when her desire to be at home with the Lord should be fulfilled. Her eyes grew dim and the power of understanding anything but the comforting passages of Scripture repeated to her, became fainter and fainter. During her last hours she more than once expressed her joy, that now her redemption was at hand. After midnight she wished to be prayed with; after prayer her husband asked her, if she could firmly believe that no man should pluck her out of Jesus' hands; a solemn "Yes" was her answer. This was the last word she uttered, and soon after she breathed her last without any struggle. Her course here below was short but highly blessed and eminently peaceful, and the heat of affliction had ripened her quickly for the everlasting mansions.

Johannes Müller was born on the 15th of January 1813 at Goeppingen, a small town in Würtemberg. His pious parents took great pains to bring their five children up in the fear and admonition of the Lord. The word of God dwelled richly in their house, and a prayer-meeting attended by a number of brethren in the place used to be conducted under their roof. The earnest prayers offered up for the eternal welfare of the children, connected with the noble example of christian life set by the father, proved indeed a great blessing to them. This became soon apparent in the eldest son Jacob, giving himself up to the service of the Lord. He laboured as missionary in the Tinevelly country at the side of the celebrated Rhenius for a number of years and sealed his ministry by his death. Even then the Spirit of the Lord had begun a good work in young Johannes, who was 10 years younger than his brother. A very tender conscience and great faithfulness even in small matters became from that time very prominent features in his character, and his thorough truthfulness made him dislike nothing more than outward show of any sort whatever. He very early felt a strong impulse to devote himself to the mission-work, although he continued for a considerable time to remain with his parents; but a clear call from the Lord to testify to the heathen of the grace he himself had experienced in Jesus, was not to be resisted any longer. He therefore in 1835 entered the mission-house at Basel, and with his wonted industry and remarkable conscientiousness he devoted himself to his studies and at the same time continued to grow in the grace and knowledge of the Lord. In the year 1839 he left for India in company with Br. Ammann and four other brethren and reached Mangalore in September 1840, where he stayed for a few months to acquire the canarese language. In the beginning of 1841, he proceeded to Hoobly and there the Lord allowed him to spend 23 years in uninterrupted labour in his cause. It was the desire of his heart to begin his work at a place which had not been previously occupied, and as Hoobly had only a year before been brought

within the sphere of our operations, and the other brethren followed calls to other stations, Hoobly was left to his sole care. Only a few days after his arrival he had the joy to witness the baptism of the first converts of the canarese population. So it happened that the young labourer soon found himself left alone with a single native christian in the large idolatrous town. Nothing daunted he set vigorously to work, established schools, went daily out to the bazars in the town and to the villages around with the word of the cross, and his confidence remained unshaken that the Lord of the vinyard would in his own time bless with fruits the labor bestowed on this unbroken ground. Yet he had to work on patiently for many a year until some of the seed sown broadcast upon the land sprung up. Since January 1845 a faithful wife was a great assistance and comfort to him, and at last in December 1847 he had the privilege to gather in the first fruits of his labour. Since that time, year by year a few souls were added to the church, and Br. Müller saw a small congregation growing up around him, amongst whom he walked as a father, taking care of all their spiritual as well as secular concerns even in the minutest details. The high degree of wholesome circumspection, his patience and longsuffering gained all hearts for him, and the full confidence and unfeigned love shown to him by the converts was indeed a great reward for him.

In the strength of his good constitution and by great regularity of habits he successfully withstood for 15 years all the weakening influences of the climate; but between 1854 and 1855 frequent attacks of fever brought him very low, and for half a year he did not recover his health in spite of medical treatment and change of air. Friends insisted therefore on his seeking a more thorough recovery by a lengthened absence from his station. But when the fever had left him, he felt it his duty to remain at his post. Yet since those days he was periodically suffering from very painful headaches, and in the year 1861 this nervous headache increased so much as to bring on a dangerous fever, from which he himself did not expect to recover. However the Lord raised him up again, and though his health to the eyes of all who saw him, clearly was broken, he could not be prevailed on to leave for home, for he was so deeply attached to his flock, that he would not be severed from it on any account. His bodily ailments forced him gradually to retire from the performance of some duties, but on the other hand he found in consequence more leisure to draw nigh unto the Lord in intercession for his sheep as a priest and to prepare himself for his last hours.

In Christmas week he gathered up his broken strength once more to prepare as usual the communicants for the Lord's Supper; he spoke and prayed with each family after which happy but trying work he felt himself much enfeebled. However on Christmasday he felt remarkably strengthened from above, and though he preached two long sermons and administered the Lord's Supper, he was so much refreshed in the spirit, that he did not feel any weariness after

it. This was so to speak the last blazing up of the flame of life, for on the very next day he was suddenly seized with great pain in his left lung, which increased this and the next day in spite of the applied remedies until complete exhaustion brought him at last the longed-for rest. No sooner had this inflammatory disease developed itself than he distinctly told his friends that the Lord would call him to himself this time. Happily the messenger of the Lord found him ready. All the cares concerning his dear wife and five children, all the souls of his beloved congregation he had cast upon the Lord and he had put his house in order. He knew long ago and remained steadfast in the faith until to the last moment, that he was accepted through the blood of Christ and often times in the midst of great sufferings he would exclaim: O Lord, I am thine! On being particularly asked about the state of his heart, he made once more an open confession of his living faith, which had a most strengthening effect on those assembled around his bed. It was a very pleasing sight to see the members of the congregation vie with each other in nursing him and doing the utmost to relieve his pain; whilst others were engaged in constant intercession for their beloved pastor. On the 28th in the morning the disease had done its work, the pain was over and a slight slumber took its place. At last he almost imperceptibly fell gently asleep in Jesus.

He had fought a great fight, he had finished his course, he had kept the faith, and we are sure the Lord, the righteous judge, has laid up for him a crown of righteousness.

J. J. Ammann was born in Schaffhausen, Switzerland, on the 6th of July 1816. After he had gone through the schools of his native town, his father apprenticed him to a merchant. During this time of apprenticeship, the Lord soon began a work in him and drew him with the power of his grace mightily to himself, which had the blessed result, that he gave himself unreservedly up to Him who was crucified for him. This change soon appeared in his whole life. His temporal duties he performed diligently and faithfully, and in his leisure hours he spent many a moment in visiting the sick and afflicted, whom he comforted by the Word of God and prayers. Thus happily occupied in the first love to his Saviour he soon felt it to be the will of the Lord with him to go and preach the Gospel to the heathen, and He, the Lord himself, put to shame his apprehensions concerning the consent of his parents to this plan. But to his great surprise, when he brought the matter before them, they joyfully approved of the very important step he was going to take. Not quite 19 years old, but well prepared, he entered the mission-house at Basel in the year 1835 and went through the course of studies with great diligence and consequent success. In 1839 he was sent out to India with the brethren Weigle, Dehlinger, Mengert, Fritz and Müller. They left home in the name of the Lord who had hitherto poured out his grace so abundantly on them, and after an unavoidable stay at London for three months, which time was fully occupied with the study of the English

language, they left England in a small merchant vessel. Their voyage round the Cape was a long and partly dangerous one, so that they reached Bombay just in the midst of the monsoon. This season not allowing them to proceed any farther, they were detained again for three months. Yet the Lord had prepared them a home under the hospitable roof of a christian gentleman, and during their sojourn there they made their time profitable by applying themselves to the study of Indian languages and manners. Br. Ammann began there to learn canarese and he had already mastered the elements when he arrived at Mangalore, the station he was appointed to, in September 1840. The young, energetic and highly gifted missionary entered upon the duties of his work with his whole heart, and already in November of the same year he began to speak to the heathen about Jesus their saviour. A year afterwards two families at Kadike, some 15 miles north of Mangalore, resolved to leave their heathenish practices and to receive christian instruction. To attend to their wants, Br. Ammann removed there and at once determined to take his abode in the midst of them, for which purpose a small cottage was hastily erected for him, and Tulu being the language of the country people to whom those families belonged, he had to turn his attention to the study of Tulu, which in a very short time he became thorough master of. Under great privations and personal sacrifices he for several years stayed alone amongst these poor people, instructing young and old in schools and houses and proclaiming the Gospel in the neighbourhood all round. The Lord blessed his labours so abundantly, that within a few years he was permitted to see a congregation growing up around him. Therefore the time was now come to establish a separate station in that part of the country and to build a suitable mission-house. An old ruined Fort in the vicinity at Mulky, shunned by the natives as a haunted locality, afforded a very proper place to erect there a fortress of Christ to conquer the land for him through His word and Spirit. In the same year 1845 the Lord allowed him to introduce into his newly built house a faithful wife, who shared with him the blessings and joys the Lord bestowed upon him, as well as the many sorrows and trials connected with missionary and pastoral work. He was a real father to the Christians under his care, the majority of whom had been brought to Christ through his instrumentality, and though severe upon his own self and tasking his assistants according to the standard of his own indefatigable industry, he was full of loving-kindness and forbearance towards his children, whom he was assisting with advice and substantial help in all their greater or minor difficulties; at the same time well known and esteemed by the heathen around, who made also frequent use of his medical knowledge. In the year 1852 our Committee resolved to entrust Br. Ammann with the reopening of our station at Honore. With a heavy heart, yet trusting in the Lord, he left his dear flock at Mulky, amongst whom he had found his home in India, and undertook his new and difficult work at Honore. He lost no time in setting to work chiefly by traversing the

country in all directions with the glad tidings of Salvation. Though the ground he had to work upon was indeed hard and rough, yet in faith he persevered and as a great reward the Lord granted him a large brahmin family in 1854 who joined the church in a body. In 1856 he had to move again to the newly founded Station at Udapy, which was at that time labouring under very great difficulties; the mission-house had been burnt down by the enraged enemy, and the missionary who had been stationed there had to leave India under very grievous circumstances. Br. Ammann and his young fellow-labourer, the late Br. Camerer, had to take their abode in the church-building, the only edifice still standing; but even this was soon afterwards made a heap of ashes by the incendiary, and both missionaries lost nearly all they could call their own. Yet even these extraordinary trials were not able to confound him, he put on the power of the Lord and went on as if nothing had happened. In a few months a new mission-house was standing sufficiently strong to be proof against the fire of the enemy. The sound of the gospel was heard again and again in the streets of this centre of idolatry. But more trying than the raging of Satan without are his wiles working upon the hearts of those who have put themselves under the banner of Jesus. There his faith, his patience, his godliness and love were put to the test indeed. In 1857 he had to accompany his wife to the Hills, he himself also having need of rest and restoration after such trials. This time of rest he redeemed fully by the revising or rather newly translating of the New Testament in Tulu, which book was by the Lord's blessing successfully carried through the press during the year 1858 as the first specimen of typographical printing in that language. After his return from the Hills he spent his time mostly in itinerary preaching, leaving the charge of the congregations to the younger brethren, until in the end of 1858 he was called back to Mulky in consequence of the death of Br. Hauser, the missionary there. In the beginning of 1860 when his wife's much shattered health obliged her to leave for Europe, he himself stayed behind, wishing to remain in India as long as the Lord would permit. Yet in the course of the year his already reduced health gave completely way in consequence of a severe attack of jungle-fever which he and all his companions had caught on one of his journeys. Therefore he was compelled to leave also for Europe in the beginning of 1861.

Much slower than he desired and expected was his recovery at home, partly perhaps he would not or could not find the rest and quiet his state of health required. Yet the Lord restored him so far as to make a return to his former field of labour advisable. He left home in August 1863, and when he reached the Canara District in the middle of September he at once set to his wonted work as itinerary preacher. He proceeded to the North along the coast as far as Udapy and from thence he stroke of to the interior, to Karkala, and finally to Subramanya, where he met a large number of brethren who had all come to work together at the wellknown heathen festival there. This his lengthened

tour was also his last, and his faithful service came to a close much sooner than he himself and others had anticipated. Strange to say, the Lord had brought him out apparently for no other purpose but to let him take his rest as a warrior on his battle field, to be put in the ground of the land of his adoption as a corn of wheat which will yet bring forth fruit in due time.

Br. Ammann like many another veteran returning from Europe could no more bear the exposure to the sun as in former days, and when he twice against his wish was obliged to walk and ride in the heat, he felt rather ill. Nevertheless he pressed on to Subramanya and neither he nor his friends felt much alarmed, when on his return to Mangalore on the 20th of December he had an attack of dysentery. Every one thought his strong constitution and very regular habits would soon with God's help and the proper medicine bring him over. On the 22nd he rode to Mulky and the following day to Udapy, then his headquarters. He was very much exhausted on his arrival, but no further apprehensions were felt. His disease, though lingering on him, did not increase until to the 28th of the month, when his great weakness made him wish for medical aid from Mangalore (about 40 miles distant). He entered the new year weak in body yet joyful in his Lord, expecting that he would soon be restored to health; yet at times he spoke to his afflicted wife, who nursed him with unceasing care, about the possibility of his being called to the Lord. During the first day of January he felt very cold in his body, his strength failed visibly more and more, he spoke only with difficulty. Several times he asked the brethren around his couch to pray with him. On the second in the afternoon he himself began to pour out his soul in a fervent prayer with a clear voice and full of confidence in the blood and righteousness of Jesus. He repeatedly exclaimed: thou O Lord Jesus! givest power unto them that faint, and to them that have no might thou increasest strength; O! grant it to us, grant it to me also, to be renewed with strength, to mount up with wings as eagles, to run and not to be weary, to walk and not to faint; yes thou wilt do it, O Jesus!— A few hours afterwards his soul actually received wings to mount up to the Lord and he fell asleep without a struggle.

The departure of our brother is in the eyes of men a grievous loss to the mission; his whole heart was in his work and with his great experience and ripened judgment not only in the mission-work in general, but in all matters concerning the care of souls he was considered as invaluable assistant to the younger brethren. As a man of faith and prayer he was a tower of strength for the whole work. He thought very little of himself and his labours and after his return from Europe his character appeared much softened and his temper sweetened in a remarkable manner. More than once he blamed himself for being a weak and unsavory preacher, for his incapacity to reach the hearts of his hearers. Yet looking upon himself in this humiliating light he was let to

take the stronger a hold on Jesus who is our strength in our weakness and finishes his work in those that are his, in spite of themselves.

Yes, in Jesus our departed brother has overcome through His blood and the word of His testimony.

The operations of our Society in other countries.

Let us at last take as usual a short glance at the other fields of our Society's operations in Africa and China. But before doing this we have to point out a wonderful instance of the Lord's dealings experienced in the mission work. The first field occupied by our Society in the year 1822 was the Caucasian province of Russia, especially Shusha in Georgia, and just when the work of the Mission there began to prosper and a great door seemed to be opening to heathen and Armenians, the Ukas of the then all-powerful Czar Nikolas was published in 1837, which drove all protestant missionaries from his dominions and forbade any of his subjects to change his religion save by entering the Greek orthodox Church. Now all seemed lost, all the labour, all the prayers, all the expenses made in vain. Some of the brethren hitherto employed there, for instance Pfander, Schneider, Hoernle, entered the service of the Church Mission in India, and the rest had to seek for other fields of labour. No fruit could be expected any more. Yet some seed then sown and apparently dead was silently working for many years in some young Armenians, and a quarter of a century after the mission had been broken up, a kind of revival took place and a small congregation has formed itself having the word of God for its light and only leader. In consequence of this revival no less than seven Armenian youths have come one after another and are now studying in our mission college at Basel, and this protestant community in Shusha after it had suffered many persecutions at the hands of their former priests, has of late enjoyed the protection of the now more liberal Russian Government.

Our six African Stations between the river Volta on the gold-coast and the kingdom of Ashantee are all situated in districts of negro-chiefs more or less dependent on British protection. The British Government there has not yet recognized its duty towards these poor negro tribes in making some effort at least to raise them from their depraved state by means of education and other moral influences. Yet it is only by these secondary means in close alliance with the direct propagation of the gospel that the slave-trade and other abominations and cruelties prevailing amongst the negroes, can be effectually put a stop to.

Our stations were lately in great danger by a war threatening to break out between the king of Ashantee who rivals the famous Dahomey in cruelty, and the English with their allied chiefs. Yet here also as in the case of the Yoruba missions, the Lord of hosts most mercifully interfered in behalf of these stations and frustrated the bloody designs of the enemy. The danger has since passed away, but has been a solemn warning to the English Government, not only to be watchful in its own defence but above all not to neglect any longer its duty as a Christian Government.

Our Committee has taken up a firm position at their Stations against slavery and polygamy, those so called "domestic institutions" of this benighted Continent, and its curse. Although the difficulties presenting themselves to the best intentioned and wisest plans of eradicating slavery continue to be formidable, yet no doubt the liberating power of the gospel of Christ will conquer in the end. Our congregations have within the last 5 years doubled themselves and number now 719 church-members and 129 catechumeni. The schools and institutions are flourishing, and even the heathen begin more to appreciate the value of education and show a formerly unknown desire for instruction.

In China our Society has only two stations, one at Hongkong, the other in the part of the continent opposite to this island, at Lilong. The Hongkong station has been established during the time of the late Chinese war, when our brethren had to leave the interior and had to wait their time until peace and security had been restored so far as to make their return to Lilong possible. During these anxious days a congregation of Chinese has been gathered and put on a solid foot-

ing. The Lilong station too, though exposed to constant attacks of the hostile Chinese or of robbers roaming in the country, is now comparatively safe and the band of christians there have gone through these trying times of isolation without suffering that decay which there was much reason to dread.—

Another church has sprung up far in the interior by the instrumentality of a catechist who had some years ago returned to his native district Tshonglok. Nothing was heard of him during the time the hostilities were going on, when after peace had been restored, he sent word to the missionaries that more than 200 souls there had forsaken idolatry and wished to become christians. As soon as it was thought advisable, Br. Winnes started for the interior and after having encountered many perils on the way he was enabled during a stay of 7 weeks to prepare for baptism and finally to receive into the church an 100 souls. Though a church was formed, circumstances have not yet favoured the despatch of a regular pastor for them. When even in great cities under the eys of high Mandarines and European authorities the hatred of the Chinese against the foreigners and their religion can scarcely be kept in restraint, in the interior, where the authority of the imperial Government exists only in name, it is not possible for a European at present to take up his residence for any length of time.

Conclusion.

Finally we allow ourselves to say a few words about the state of the mission funds in general. First of all we have great reason to praise our blessed Lord, who in spite of the many shortcomings of his servants has continued to vouchsafe his presence with us and to further his work and to supply our wants. At the same time we are glad to record that the large debt with which our Society entered the past year, amounting to Rs. 121,989 has by his marked assistance been reduced to a third, viz. 40,552. We also take this opportunity to render our heartfelt thanks to our friends and supporters in this country, who have been with us hitherto and not become weary in well doing not for our sake, as we are most ready to admit, but for the sake of our great Redeemer who has saved their souls and has the promise that He shall see the travail of his soul and shall be satisfied.

The receipts of the Basel Society during the past financial year (besides the sums paid for the purpose of covering the debt, amounting to Rs. 81,437) were these:

1. Donations from auxiliary Societies	Rs. 89,624
2. Donations of Friends	78,956
3. Halfpenny collections	80,897
4. From other sources	29,401
5. Reimbursements	22,551
	Rs. 301,429

Under the second head are included the Contributions from *India*, viz: Subscriptions and Donations Rs. 12,021

Government Grants. 2754

Contributions of native congregations 191 [These are the gifts of the native churches for purely missionary purposes, not including the considerable sums given by them for church-building-funds, poor-funds etc.]

The expenditure is represented by the following items:

1. Mission establishment at Basel	Rs. 31,309
2. Mission institution at Basel	27,553
3. Africa Mission	90,261
4. India Mission	142,934
5. China Mission	22,392
6. Brethren sent to America etc.	3,542
	Rs. 317,991

From this statement it is evident that by the Lord's goodness the equilibrium of our accounts has been so far restored. But with the growing wants of the continually expanding work we feel ourselves not the less cast upon the Lord, and boldly repeat our appeal to our Indian friends for the continuance of their often tried liberality, but above all for their prayers and intercession in behalf of the labourers and their congregations, as well as those who are still sitting in darkness and in the shadow of death. The signs of times too, the uneasy state of European politics, actual war and rumours of war make it incumbent on us to solicit the aid and steady assistance of our Indian friends.

May those who love the Lord Jesus in sincerity be united more and more in the bonds of His love and find it an unspeakable privilege to be labourers together with God and to assist in bringing souls out of darkness to his marvellous light.

Expenditure of the Missions

During the year 1863.

	Rs.	As.	Ps.
Personal Expenditure of 51 Brethren & 31 Sisters	54,748	4	2
Journeys, including several Home passages	11,611	12	2
Munshis	1,491	5	4
Catechists	7,349	10	11
Postage	1,147	5	7
Libraries	288	5	3
Church Expences	2,690	14	3
Schools, English and Vernacular	10,815	15	3
Boarding Schools, Boys'	4,794	5	1
Do. Girls'	7,786	2	8
Catechist and Preperandi Schools	6,848	4	7
Buildings, Repairs & House-Rent	25,940	7	4
Purchases & off Payments	3,479	4	0
Oeconomical Outlays & Land Taxes	2,294	5	11
Printing Work	649	2	1
Part of Income Tax	458	10	7
House furniture	897	4	3
Freights	188	5	10
Bill discount, exchange &c, interest	287	2	8
<i>Total Rs.</i>	<u>143,766</u>	<u>15</u>	<u>11</u>

E. & O. E.

Mangalore, 31st December 1863.

G. Pfeiderer

SUBSCRIPTIONS AND DONATIONS

TOWARDS THE MISSION FUND,

Received during the year 1863.

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," Tellicherry	16 2 0	Lt. Col. G. Selby, R. A.	15 0 0
," Chombala	3 2 0	Major F. N. Smith	10 0 0
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MANGALORE

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R. White Esq.	50 0 0	
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		towards the debt.	10 0 0
		for the general Mission	
		fund	10 0 0

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		Mrs. Semkin	2 0 0
		M. S.	5 0 0
		Dr. Rogers, 2 Months	2 0 0

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Canarese Schools	72 0 0	NEILGHERRIES.	
Brahmin Girls' Schools	33 0 0	To the Vernacular Schools	580 0 0

Contributions towards a Church built at Hoobly,
South Mahratta Country.

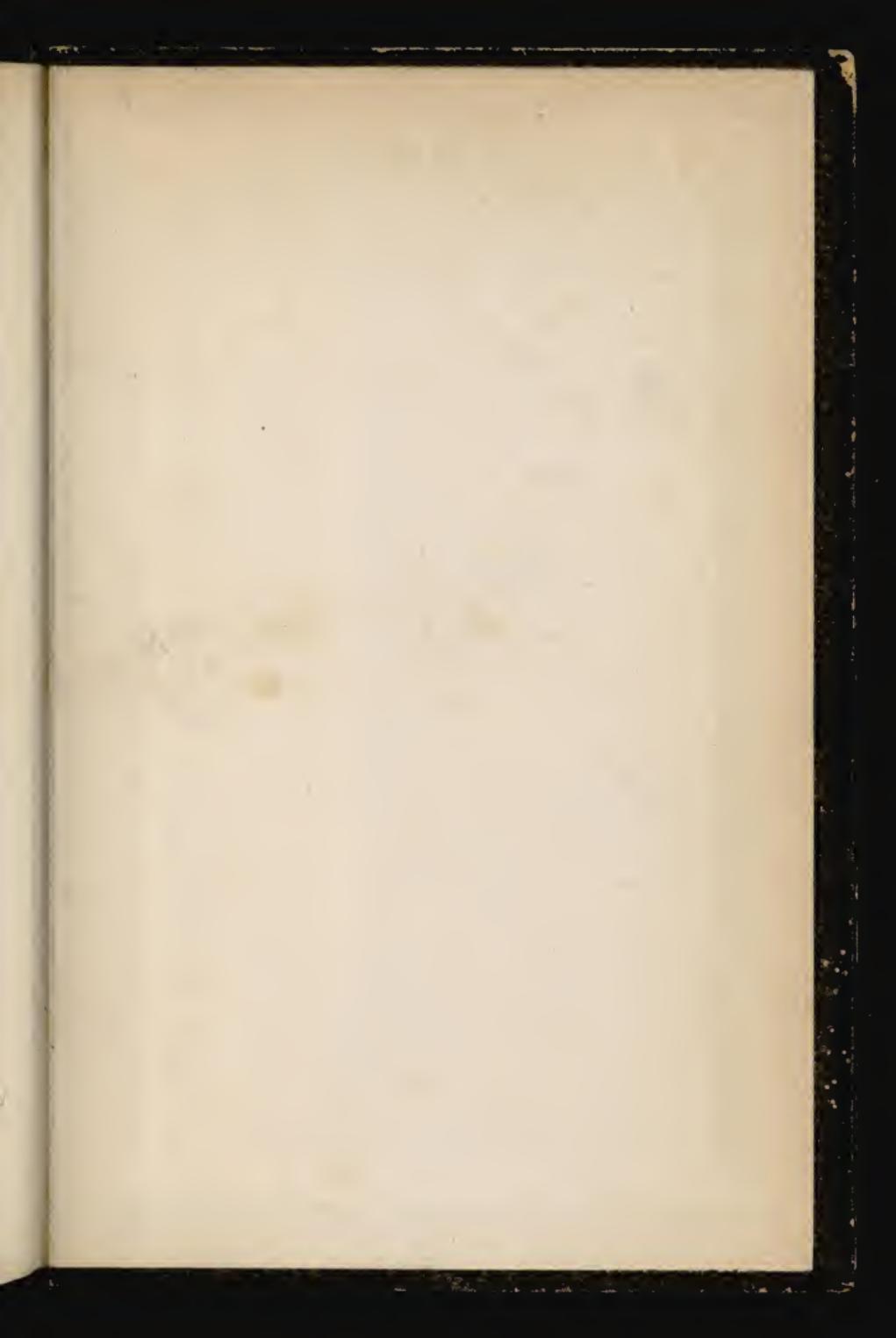
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S. Mansfield Esq.	200 0 0	Miss King	3 0 0
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A Friend	100 0 0	The Christian Congrega- tion, Hoobly	145 0 0
A Friend	40 0 0		2123 0 0

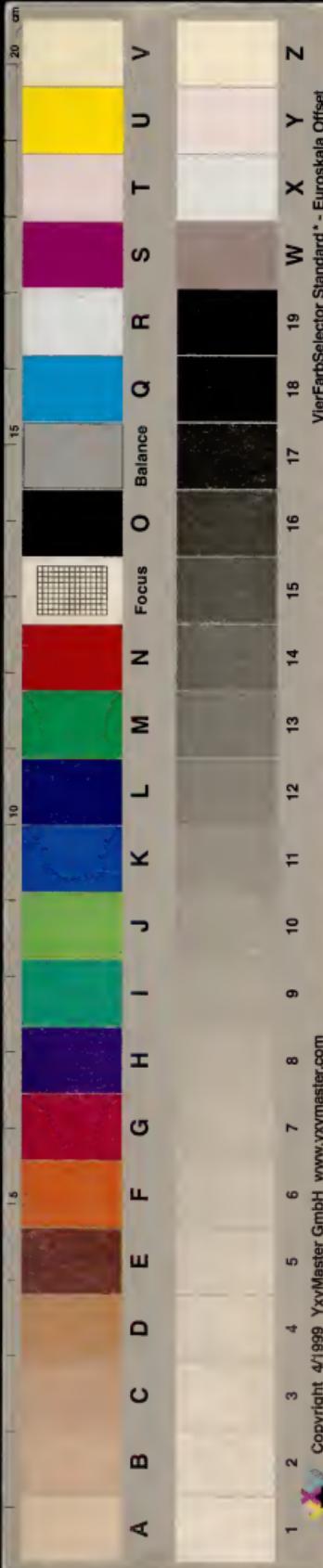
Contributions towards a Church to be built at
Anandapoorn, Coorg.

Rev. G. Richter, Proceeds of Photographs	100 0 0	Mr. Th. Taylor, Kembu Kolli	20 0 0
Capt. H. Elliot	150 0 0	Mr. Bazano, Manantody	10 0 0
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PORT

OF THE

Evangelical Missionary
Society.

Eighth Year.

863.

THE BASEL EVANGELICAL MISSION
IN WESTERN INDIA.



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